

PERFECT MUSLIM CHARACTER

in the Modern World

شخصية المسلم المعاصر

Sabaky

Mustafa At-Tahan



AL-FALAH Foundation
for Translation, Publishing & Distribution

Perfect Muslim Character

in the Modern World

Mustafa M. At-Tahan

Translated by:

El-Falah Staff Members

Edited by:

Joanne McEwan

Jeewan Chanicka

EL-FALAH FOUNDATION

For Translation, Publishing
& Distribution

© EL-FALAH FOR TRANSLATION, PUBLISHING AND DISTRIBUTION
1420/ 1999.

All rights reserved. No part of this publication may be reproduced, stored in a retrieval system, or transmitted in any form or by any means, electronic, mechanical, photocopying, recording or otherwise, without written permission from the publishers.

Published by:

EL-FALAH FOUNDATION

For Translation, Publishing & Distribution

24 Tairan St, Nasr City

Cairo - Egypt

Tel.: 2622838

مؤسسة الفلاح

للترجمة والنشر والتوزيع

٢٤ ش الطيران – مدينة نصر

القاهرة – مصر

ت : ٢٦٢٢٨٣٨

I.S.B. N. : 977-5813-42-5

رقم الإيداع : ٩٩ / ٧٦٣٢

CONTENTS

CHAPTER ONE: Sincerity of Action	1
CHAPTER TWO: Avoiding Doubtful Matters	9
CHAPTER THREE: A Sense of Responsibility	16
CHAPTER FOUR: The Muslim Does Not Concern Himself With the Affairs of Others	31
CHAPTER FIVE: The Muslim Should Have High As- pirations	35
CHAPTER SIX: The Muslim Should Always Be Opti- mistic	44
CHAPTER SEVEN: The Muslim Should Be Knowl- edgeable and Well-Read	55
CHAPTER EIGHT: The Muslim Should Commit Him- self to Spiritual Education (<i>Tar- biyyah</i>)	73
CHAPTER NINE: Frequently Remembering Allah and Avoiding Talkativeness	85
CHAPTER TEN: Steering Clear of Hypocrisy	94
CHAPTER ELEVEN: Observing Good Manners	124
CHAPTER TWELVE: Cleanliness and Affection	146
CHAPTER THIRTEEN: Making Acquaintances with Fellow Brothers	153

CHAPTER FOURTEEN: Choosing Righteous Companions	170
CHAPTER FIFTEEN: With His Brothers Under the Shade of the Mosque	179
CHAPTER SIXTEEN: Establishing a Muslim Home	195
CHAPTER SEVENTEEN: Kindness to Muslims and Non-Muslims	207
CHAPTER EIGHTEEN: Enjoining the Good and Forbidding the Evil	232
CHAPTER NINETEEN: Drawing a Balance Between Individual and Collective Actions	244
CHAPTER TWENTY: He Spends Of His Money	259
CHAPTER TWENTY ONE: Successful Director	270
GLOSSARY OF ARABIC TERMS	287

PREFACE

Today, Islam is frequently misunderstood because of the characters of the Muslims who misrepresent Islam. This is partially due to their ignorance and being distracted by this worldly life.

At the same time, many Muslims are struggling to develop their characters and personalities in the mould of the Prophet (peace and blessings be upon him) and his early Companions. This has become increasingly difficult with the many trials faced in their daily lives.

However, Islam is comprehensive and as we have seen, the perfect Muslim character has been able to transcend throughout time and various situations. This is because the formula laid for us by Allah and exemplified by His Prophet is able to be implemented in all situations.

The Muslim's signature since the time of the Prophet (peace and blessings be upon him) has been his character and many people embraced Islam because of nothing other than the beauty of such manners and morals. This book seeks to highlight these characteristics within the context of the modern world.

We would like finally to thank Mr. **Ali Al-Halawani**, **Ali Al-Sawi** and **Wa'il Shehab** in translating this book. We are also indebted to our editors: **Joanne McEwan** and **Jeewan Chanicka** under whose guidance and supervision the subject matter of the

the book our hope that this book will aid all Muslims to perfect the Muslim character and become beacons of light for Islam.

Director
Muhammad Abdu

Introduction

I have lectured some Muslim youth about the diseases and misconceptions that have crept into the minds of some young men and consequently corrupted their behavior.

I was, and I remain so, confident that our generation is responsible for the Islamic Awakening that will bring forth its fruits in the behavior of the society as well as the individuals. It will rebuild the *Ummah* and reconstruct the Islamic Civilization to be once more the beacon of the world.

Furthermore, I believe in the maxim that reads: "One who loses something cannot offer it." Similarly, the Muslim's endeavors and efforts in calling others to Islam may be in vain due to a single abhorred character. For example, a Muslim may constantly fasting and praying, but when he speaks, people flee away from him. The Glorious Qur'an sheds light on this fact when it says,

✧ Wert thou severe or harsh-hearted, they would have broken away from about thee... ✧

(Al `Imran: 159)

Also, the same consequences will take place if he is moderate in speech but his behavior is founded upon misconceptions.

For these reasons, I decided to write down these lectures and com-

pile them in a single book aiming at availing the present-day generation.

At the beginning of the book, I discuss some significant issues that pertain to the relationship between the Muslim and his own self, such as his characters, morals, conduct and devotion. Also, I shed light on the virtue of avoiding the doubtful matters, carrying out one's responsibilities, keeping away from the interference in others' affairs and being of high-aspirations. Moreover, I declare the importance of knowledge, *Tarbiyyah* (education) and worship for the Muslim.

Following that, I discuss the nature of the relationship between the Muslim and the other members of the society. Therefore, I explain important issues such as the merits of steering clear of hypocrisy, adherence to the Islamic code of manners, the importance of choosing good friends, and the role of the mosque in the Muslim society.

"Establishing the Muslim home is the assured path towards establishing the Islamic *Ummah*" is the main theme of chapter sixteen.

Finally, I elaborate the nature of the relation between the Muslims and non-Muslims besides discussing some related issues such as the virtue of enjoining good and forbidding evil, the balance between the individual and communal works, spending in the cause of Allah, and the necessity of training the individuals to be well-organized.

However, some readers may disagree with focusing on the Muslim character in the modern age, arguing that the Muslim character is stable and unchangeable irrespective of any change in time or place. In fact, I appreciate their point of view but I would like to clarify that unlike the early Muslims, the present-day Muslims face unaccustomed and novel challenges. Therefore, technology and making use of new

innovations become necessary for the successful Muslim.

Others may disagree with me regarding some ideas and concepts I have tried to maintain in the book. On my part, I am sure that each newly-born idea should face some kind of criticism. However, I ask them to think good of me and to supplicate to Allah on my behalf.

Praise be to Allah, the Lord of the worlds.

Mustafa M. At-Tahan

Kuwait

In 20/7/1417 AH

21/12/1995

CHAPTER ONE

Sincerity of Action

On the authority of the Commander of the Faithful `Umar Ibn Al-Khattab (may Allah be pleased with him) who said, "I heard the Messenger of Allah (peace and blessings be upon him) say,

"Actions are but by intention and every man shall have nothing except that which he intended. Thus, he whose migration was for Allah and His Messenger, his migration was for Allah and His Messenger. And he whose migration was to achieve worldly benefit or to take some woman in marriage, his migration was for that which he migrated."⁽¹⁾

This *hadith* is one of the foundations of religion. It discusses one important general aspect in the life of the individual and society.

Actions are related to intention: If the intention is true, the action is true, but if the intention is corrupt, then the action is likewise corrupt and the effort, in turn, is wasted. Intention, however, is that purpose which is meant simultaneously with the action. Human beings perform one action like the other, but it is the intention alone which makes his action either constructive or destructive. The Messenger of Allah (peace and blessings be upon him) said,

"Truly, on the Day of Judgment people will be resurrected

1. Reported by Al-Bukhari and Muslim.

according to their intentions."⁽¹⁾

Man expends of his wealth. This may be charity offered for the sake of Allah so that his left hand does not know what his right hand has given. He never reproaches, never injures, never shows off and never boasts. He does not harm himself with pride nor others through humiliation. His soul is purified with charity and his heart overcomes his covetousness. He is ever ready to assist the helpless and the needy. Life, in turn, is perfect and just as a result of constructive cooperation and pure charity, which disciplines both the souls of the giver and the receiver.

On the other hand, charity can also be for fame and boasting. One may give charity so that one is considered generous. In this case, this man injures his own soul by following up charity with pride and arrogance. He also hurts the society by promoting resentment, greed and by dividing the peaceful society into classes that hate one another.

The first is an offering that purifies the soul and brings honor into life.

The second corrupts the souls and lays the foundations of hatred. Thus, the distinction between the two offerings is the intention.

Allah, the Almighty, eloquently says,

﴿O you who believe! Do not void your donations with obliging (reproach) and hurt, as one who expends his wealth (for the sake) of showing off to mankind and does not believe in Allah and the Last Day. So, the likeness of him is as the likeness of a smooth rock on which is dust, then a shower hits it, so it leaves (the rock) solid. They are

1. Reported by Ibn Majah.

*unable (to do) anything with whatever they have earned;
and Allah does not guide the disbelieving people. ﴿*

(Al-Baqarah: 264)

Man fights. If this fighting is for the sake of Allah by not obtaining material gain, nor expecting worldly fame, nor humiliating others, nor glorifying his own authority, nor by claiming superiority in the world, then his fighting gives blessing to life, purifies souls, reforms others and makes the land prosperous. This devout fighter, if slain, would be a martyr, and if saved, would lead an honorable life. He strives for life and guidance for his enemies before he wants for them, death and humiliation.

As for the fighter who hopes for material gain or to be remembered and seen, his goal is to gain power over others and to shed their blood. He is like a savage beast that brings enmity to himself and to his fellow creatures.

The first is a devoted *Mujahid* who improves life.

The second is like a highwayman who violates all rights of humanity.

The distinction between the two is the intention.

The Messenger of Allah (peace and blessings be upon him) was questioned about the man who fights out of courage, the man who fights out of zeal and the man who fights to be seen. Which would be for the sake of Allah?

The Messenger of Allah (peace and blessings be upon him) said,

"Only the one who fights so that the Word of Allah may be exalted is for the sake of Allah."⁽¹⁾

Man makes *Da`wah*. He dictates his own self, his time, his energy and

1. Reported by Al-Bukhari and Muslim.

his money in this cause. If he does this seeking the pleasure of Allah and hoping for the guidance of others, he is one of the faithful and victorious Muslims.

On the other hand, if he does for him, reputation, to seem knowledgeable or for the sake of worldly interests, then he is a liar and he will ultimately be among the losers.

The first calls to Allah, improves his own self and calls others in a most blessed trade with the Most Merciful that will never lose.

The second is a wicked one. He loses himself and corrupts others. He will thus lose both in the world and the Hereafter.

The distinction between the two is intention.

It is reported that, the Messenger of Allah (peace and blessings be upon him) said,

"The first of people who will be judged on the Day of Judgment will be a man who has died a martyr. He will be brought and Allah will make known to him His Favors and he will recognize them. (Allah) will say: And what did you do with them? He will say: I fought for you until I died a martyr. He will say: You have lied. You did but fight so that it might be said (of you): He is courageous. And so it was said. Then he will be ordered to be dragged on his face until he is cast into Hell-fire.

(Next) will be a man who has studied (religious) knowledge and has taught it and who used to recite the Qur'an. He will be brought and Allah will make known to him His Favors and he will recognize them. (Allah) will say: And what did you do with them? He will say: I studied (religious) knowledge and taught it and I recited the Qur'an for Your sake.

He will say: You have lied. You did but study (religious) knowledge so that it might be said (of you) : He is learned. And you recited the Qur'an so that it might be said (of you): He is a reciter. And so it was said. Then he will be ordered to be dragged on his face until he is cast into Hell-fire.

(Then) will come a man whom Allah had made rich and to whom He had given all kinds of wealth. He will be brought and Allah will make known to him His Favors and he will recognize them. (Allah) will say: And what did you do with them? He will say: I have left no way in which You like money to be spent without spending for Your sake. He will say: You have lied. You did but do so that it might be said (of you): He is generous. And so it was said. Then he will be ordered to be dragged on his face until he is cast into Hell-Fire."⁽¹⁾

Allah, Exalted be He, never accepts actions, except those which are exclusively devoted to Him.

The Most Exalted says in this *hadith Qudsi*,⁽²⁾

"I am so self-sufficient that I am in no need of having an associate. Thus he who does an act for someone else's sake as well as Mine, will have that action renounced by Me to him whom he associated with Me."⁽³⁾

On the other hand, sincere intention, for the sake of Allah can transform any act into an act of worship. Thus a good word is an act of charity, a sincere smile is an act of charity and having marital relations

1,3. Reported by Muslim.

2. Information received by the Messenger of Allah (peace and blessings be upon him) from Allah, Exalted and Glorified be He, but separate from the Qur'an. Editor.

to preserve the integrity of one's self is an act of charity. Likewise, fighting for the sake of Allah is the greatest act of worship, spending in the way of Allah is an act of worship and guiding a one person to the way of Allah is better for him than the world and everything in it.

It is reported in the two *Sahihs* on the authority of Anas (may Allah be pleased with him) that the Prophet (peace and blessings be upon him) said,

"No Muslim plants a seedling or cultivates a field from which a man, a bird or a beast then eats, but it is regarded for him as an act of charity."

Furthermore, the Messenger of Allah (peace and blessings be upon him) said,

"Whoever asks Allah for martyrdom with sincerity, Allah will elevate him to the ranks of the martyrs even if he dies in his own bed."⁽¹⁾

However, the opposite is true in the case of a bad intention, which renders an act of worship futile with neither weight nor value. Therefore, many a person stand all the night in Prayer, but gain only from his effort sleeplessness and many gain nothing but only hunger and thirst from Fasting. Even those who strive hard and sacrifice much, such as the warrior, the alms-giver and the caller to Islam will be the first to perish in Hell-fire.

According to the guidance in the Prophetic *hadith* in relating teachings with reality, the Messenger of Allah (peace and blessings be upon him) connected the issue of the intention with the issue of migration.

1. Reported by Muslim, Al-Nasa'i, Al-Tirmidhi, Ibn Majah and Abu Dawud.

The *Hijrah* was the greatest incident in the history of the believers. It was the pinnacle of their success which brought them from the stage of suffering and persecution in Makkah to the stage of establishing the Muslim state in Madinah. Thus if the migration is for Allah's sake and in His Cause, then it is Allah alone who decides the compensation and reward. If it is for any other worldly matter, then the migration would have been rewarded only by the intended goal. Some might like to restrict this great saying of the Prophet (peace and blessings be upon him), "... to achieve some worldly benefit or to take some woman in marriage..." to its original incidence when one of the Muslims from Makkah migrated to Madinah to marry a woman named Umm Qais. However, regardless of whether this conclusion is right or wrong, the legal rules are based on the generality and not on the particular details of the story.

Dear Muslim Brother and Sister!

Oh you who desire to build up life in the Name of Allah, who have resolved to establish the Law of Allah to safeguard man and society and who sacrifice in Allah's Cause all that is priceless, do you not consider yourself wasteful when you neglect your heart? This is a morsel of flesh which if it is whole, all the body is whole and if it is corrupted all the body is corrupted. The heart will never be whole except with a sincere intention and the mind will never be conscious and alert without it. Always remember the saying of the noble Prophet (peace and blessings be upon him),

"Thus he whose migration was for Allah and His Messenger; his migration is for Allah and His Messenger, and he whose migration was to achieve worldly benefit or to take some woman in marriage; his migration was for that for which he migrated."

You should always remember that Satan tries to make man act for the desires of his own self while he actually thinks that he acts for the sake of Allah. In this state, he will either be the deceiver or the deceived. For if his underlying motives were put under a powerful microscope, it would become clear that most of his anger and delight, exertion and rest would be seen to connect to Allah by a thin thread while the self should be connected by strong and firm ropes.⁽¹⁾

The Messenger of Allah (peace and blessings be upon him) said,

"Tubba (Paradise) is for the sincere who when present were not known and when absent were not noticed. They are the torches of guidance from whom all trial of darkness would move away."⁽²⁾

Allah Most High says,

﴿And in no way were they commanded any thing except to worship Allah, making the religion His faithfully (unswervingly upright), and to keep up Prayer, and bring the Zakah and that is the Religion ever-upright.﴾

(Al-Bayyinah: 5)

1. Muhammad Al-Ghazali, *Al-Wa`i Al-Islami* magazine, issue No. 72.

2. Reported by Al-Baihqī on the authority of Thawban.

CHAPTER TWO

Avoiding Doubtful Matters

On the authority of Abdu `Abdullah Al-Na`man Ibn Bashir (may Allah be pleased with them both), who said that I heard the Messenger of Allah (peace and blessings be upon him) say,

"That which is lawful is clear and that which is unlawful is clear and between the two of them are doubtful matters about which not many people know. Thus he who avoids doubtful matters clears himself in regard to his religion and his honor, but he who falls into doubtful matters falls into that which is unlawful, like the shepherd who pastures around a sanctuary all but grazing therein. Truly every king has a sanctuary, and truly Allah's sanctuary is His prohibition. Truly in the body there is a morsel of flesh which, if it be whole, all the body is whole, if it be diseased, all of it is diseased. Truly it is the heart."⁽¹⁾

The Muslim scholars view this *hadith* as the fourth among the four *hadiths* on which the religion is founded. The other three *hadiths* are:

"Actions are but by intention," "Renounce the worldly interests and Allah will love you," "Part of someone's being a

1. Reported by Al-Bukhari and Muslim.

good Muslim is his leaving alone that which does not concern him."

The *hadith* obviously indicates that the Muslim should make use of what is *Halal* (lawful) only which is permitted in the Book of Allah and tradition of the Prophet Muhammad (peace and blessings be upon him) and avoid what is *Haram* (unlawful) which are declared to be *Haram* in the Book of Allah or the tradition of the Prophet (may Allah be pleased with him).

The Messenger of Allah (peace and blessings be upon him) clearly stated,

"The lawful is that which is permitted in the Book of Allah and the unlawful is that which is prohibited in the Book of Allah."⁽¹⁾

The Prophet (peace and blessings be upon him) went on to explain that between what is obviously lawful and what is clearly unlawful, there are doubtful matters which many people have no precise knowledge. Therefore, one who avoids these doubtful matters keeps himself clear in terms of religion and honor.

As a matter of fact, the successful Muslim refrains from the doubtful items for two reasons:

1) To reach the station of the righteous ones. The Messenger of Allah (peace and blessings be upon him) explained this when he said that,

"A servant (of Allah) will never reach the degree of the righteous and upright persons until he refrains from that

1. Reported by Al-Tirmidhi.

which is permissible lest he may fall in that which is prohibited."⁽¹⁾

2) To set oneself as an example and model for people. The Messenger of Allah (peace and blessings be upon him), the fair example, clarified to some people who saw him with a woman, "Oh! She is (my wife) Safiyah Bint Huyay."⁽²⁾

The second Caliph `Umar Ibn Al-Khattab (may Allah be pleased with him) used to order his family to do as he commanded the believers because all Muslims used to scrutinize `Umar's family.

In the same course, Muslims should feel this tremendous responsibility and keep watch of themselves for most people tenaciously look at their conduct.

Some doubtful matters that should be avoided:

- Smoking: Some scholars may permit it while others prohibit it. However it is a doubtful act which is unsuitable for Muslims.

- Going frequently to places of amusement: These doubtful places should be avoided.

- Extravagance in playing football or other games. You should realize that time is your life so do not waste it by playing too much. Undoubtedly, your body has a right on you so you may practice sports but only for a limited period of time.

- Reading immoral magazines and newspapers that influence the mind, the heart and power.

- Corrupt companions whose reputations may influence and affect your morals.

1. Reported by Al-Tirmidhi and Ibn Majah.

2. Reported by Ahmad in his *Musnad*.

- Food or drink that come from a doubtful source and all similar items known to the Muslim according to his righteousness, faithfulness and clean-heartedness.

The first instructor, Muhammad (peace and blessings be upon him), gave us guidance by saying,

"Leave that which makes you doubt for that which does not make you doubt."

He also said,

"Whoever indulges in doubtful matters, all about falling into the plain unlawful."

By doing so, the cautious Muslim will keep himself safe from suspicion and clear himself with regard to his religion and honor, so that he is known as a man of good and pure character who people can aspire to follow.

The *hadith* does not refer to the narrow-minded people who torture themselves by leaving what is clearly lawful and regarding it as a kind of asceticism. In fact, real asceticism signifies the mere obedience to the Laws of *Shari`ah*. Thus the Prophet (peace and blessings be upon him) declared,

"Those who came before you were destroyed because of their harshness. They tortured themselves so Allah tortured them in turn. Their relics are still in the monasteries and synagogues. So worship Allah and associate none with Him. Perform Hajj and `Umrah and keep yourselves upright and you will never receive but uprightness."⁽¹⁾

1. Reported by Abu Dawud.

The Almighty Allah says,

﴿O ye who believe! Make not unlawful the good things which God Hath made Lawful for you, but commit no excess: for God loveth not those given to excess.﴾

(Al-Ma'idah: 87)

The *hadith* carries the obvious indication that whoever falls into the doubtful matters, will surely fall into the unlawful, i.e., whoever neglects the recommended, would surely leave the prescribed duty and whoever indulges in the detested acts would surely commit the unlawful. Thus the Messenger of Allah (peace and blessings be upon him) associates the state of the one who commits doubtful acts with the state of the shepherd who pastures around a sanctuary (a land that is protected by some one) where but grazing is prohibited.

In this situation the Messenger of Allah (peace and blessings be upon him) reminded us that the heart is the morsel of flesh on which the soundness or the corruption of the whole body is based. The heart is the governor of all the body's organs, so when it is whole through the love and fear of Allah, then the actions of the organs will be sound in turn. As a result the unlawful would be abandoned and the doubtful would be avoided.

The Messenger of Allah (peace and blessings be upon him) stressed this fact when saying in his prayer,

"O God! I ask of You a whole heart."

Anas (may Allah be pleased with him) also reported that; the Messenger of Allah (peace and blessings be upon him) said,

"The faith of man will never be perfected until his heart is perfectly disciplined."⁽¹⁾

1. Reported by Ahmad in his *Musnad*.

Such hearts will be perfectly disciplined when they are filled with the knowledge, majesty, love, fear, reverence, hope and trust in Allah, which form the essence of *Tawheed* (the Oneness of God) and the meaning of the statement (there is no god but Allah). However, Al-Layth narrated that Mujahid commented on the words of Almighty: ﴿Join not anything as equal with Him﴾⁽¹⁾ saying: “These glorious Words of the Almighty means, ‘Love none but Allah’.”

In *Sahih Al-Hakim*, on the authority of `Aishah (may Allah be pleased with her) it is reported that the Prophet (peace and blessings be upon him) said,

"Association with Allah (Shirk) is more hidden than a black ant on a black rock in the middle of the night. The least of which is to love some transgression and to detest some justice. Religion is founded upon love for truth. The Almighty states,

﴿ Say: 'If you do love God, follow me: God will love you. ﴾

(Al-`Imran: 31)"⁽²⁾

On the other hand, if the heart is corrupted and captivated by whims and passions, then all origins will be corrupted and one will indulge in the unlawful and the doubtful.

The knowledge of Allah and His Divine Attributes, observing Allah's limits in all affairs, fear, Hope, wishes, reverence and trust in Allah are among the factors that set the heart whole and sound.

Among the factors that corrupt the heart are: Ignorance that reflects corrupt belief; committing the prohibition of Allah and indulg-

1. Qur'an, *Surat Al-An'am*, Ayah 151.

2. *Jami' Al-'Ulum wal Hikam* by Ibn Rajab Al-Hanbali, p. 164.

ing in sins like pride, envy, showing off, hypocrisy, doubting Allah and His servants, ungratefulness towards the Bounties of Allah and the negligence of His Ordinances.⁽¹⁾

1. Muhammad Salim Al-Biyjaty, *Islah Al-Mujtam'* (*The Reform of the Society*), p. 19.

CHAPTER THREE

A Sense of Responsibility

On the authority of `Abdullah Ibn `Umar Ibn Al-Khattab (may Allah be pleased with both of them) who said, "I heard the Messenger of Allah saying,

'You are all patrons and therefore are responsible for those under your patronage. A ruler is patron and responsible for his subjects. A man is patron and responsible for his family. A woman is patron in her husband's house and responsible for his house. A servant is patron over his master's property and responsible for his property. A son is patron over his father's property and responsible for his father's property. So you are all patrons and responsible for those under your patronage.'⁽¹⁾

Responsibility and Freedom

We live now in modern world where people have become more advanced. All slogans of servility and blind mimicry are faded out. We do not see anyone who still enslaves others. In the present-day world everyone is free and in turn each person will be held responsible for his all actions.

Man's ability to exist and take part in constructing life is assured under the shade of these inseparable issues.

1. Reported by Al-Bukhari and Muslim.

In its final stage, the mission of Islam is quite unique in clarifying this meaning. Man does not accept any concept without thinking. He ponders and deliberates in his mind even in seeking the Existence of Allah through His signs and creatures. This is shown in the above-mentioned *hadith*, 'Every man is patron and responsible for those under his patronage.' Man has no longer the right to say, 'What can I do with my freedom, leave me to be servant and to be fed by masters.' By analogy no one has the right to escape the burdens of his responsibility whether good or bad. In Islam, there is no place for irresponsible classes. Similarly, there is no specific class who can be held responsible for others' sins.

In ancient civilizations, man was wronged and deprived from his humanity and freedom and also was held responsible for every fault done by his masters. In this case he resembles the lamb that was, as the wolf thought, responsible for troubling water and was eaten by the wolf for a crime that it did not commit. In the same way, modern civilization, whether capitalist, communist or the like, has wronged man just as its predecessors. It is only Islam that is decisively clear in its way:

"Every man is patron and responsible for those under his patronage."

The honored man is the one who serves the society most. All people are equal. Man's class, property and lineage contain nothing that would prevent anyone from reaching precedence and priority, for Islam has made all people equal and has granted them freedom from discrimination. For all peoples came from Adam and Adam was created from earth.

In this way, many clever and able people who cannot be discovered except by Islam, will come into being.

Prophets Are Also Responsible

The Prophets (peace and blessings be upon them), who were entrusted with the most honorable task and heaviest responsibility, were also addressed by Allah to shoulder such responsibility,

﴿ O you Messenger, constantly proclaim whatever has been sent down to you from your Lord; and in case you do not perform (that), then you have not constantly proclaimed His Message. ﴾

(Al-Ma'idah: 67)

Even the Prophets are patrons and responsible for those under their patronage.

In clarifying the objectives of this *hadith*, the Prophet (peace and blessings be upon him) mentioned many examples as follows: a ruler with his subjects, a man in his house, a woman in her house, a servant in his master's house and a son and towards his father's property. These are only examples to clarify this issue. This *hadith* reminds man of his responsibilities. Consequently, man should carry out his duties in the best manner.

The Ruler's Responsibilities

A ruler is anyone who is in charge of people's affairs and is responsible for the following:

- Upholding Allah's *Shari'ah* and judging according to what Allah has revealed.
- Establishing justice among people irrespective of their color, race or religion.
- Paying consideration to people's affairs, rights and maintenance.

- Construction, education, medicine, trade, industry and agriculture.

- Ensuring people's dignity and equality before Law.

- Keeping morals and directing younger generations towards the best deeds and protecting decency.

- Assuring the freedom of man, religion, speech, writing, meeting, ownership etc.

- Taking righteous entourage and excluding relatives, neighbors, countrymen and others except if they are genuinely suitable. In his advice to Yazid Ibn Abi Sufyan as his deputy to Syria, Abu Bakr (may Allah be pleased with him) said, "O Yazid, you have kinship and you may prefer them with ruling and this is what I fear most for I heard the Messenger of Allah (peace and blessings be upon him) as saying,

'Whoever was in charge of Muslims' affairs and gave authority to anyone in bias, he incurs Allah's curse upon himself and Allah will never accept from him any work and he will enter Hell-fire.'

The same applies to rulers, ministers, writers, professors, journalists and scholars. They are all patrons and responsible for those who are under their patronage.

A Man's Responsibility Towards His Own Home

Nowadays, most men are averse to the idea of marriage. The simple reason for this is that they can satisfy their sexual desire without having to shoulder the responsibility of marriage.

This is the situation of society in most countries today. In the West, which takes the lead of immorality among other nations, one can hardly find any young man or woman who wish to be married un-

less it is to acquire some welfare. Having a boyfriend or girlfriend has become more common than marriage. This type of western social life has resulted in a fall in the birthrate which incidentally threatens their nations with extinction and selfishness. Therefore, it has become easy to buy and sell values and countries for such as they have become a commodity of give and take.

Islam is the eternal religion of Allah. It considers the family the core of nations upon which righteousness or the corruption of society depends. Islam, therefore, has organized and designated every member with his obligations and rights, whether man, woman or child.

As for man's obligations, they are as follows:

- Choosing a good spouse: if he looks at her, he will be pleased and if he leaves her (for travel), she will protect his dignity in respect of herself and his property.
- Being good in naming, educating and upbringing his children.
- Enjoining his wife and children with Prayer and other rites of worship in a constant way.
- Obliging his family to adhere to the Islamic good manners regarding speech, work, worship and transactions.
- Treating his children and wife justly. Islam has designated the wife with fixed economic and social rights, which no one can encroach upon.
- Being moderate in his expenditure.
- Wedding his daughters to righteous men and his sons, if he is able, to righteous women.
- Filling his house with love, affection and mercy. Homes and

friendly relations cannot be founded upon hatred or envy.

A Woman's Responsibility Towards Her Home

Although Muslims, both men and women, look upon Islam's stand towards woman naturally, it is really a civilized jump which has elevated woman in the highest degree of progress befitting her as a human being.

In ancient civilizations - Indian, Persian, Chinese, Roman and Greek - a woman is just an oppressed and a wretched creature who was created for man to satisfy his sexual desires. He exploited her without any rights and inherited her along with other properties.

In describing the position of woman in the pre-Islamic period of Arabia and in ancient times, the Glorious Qur'an states,

﴿And when one of them is given the tidings of (the birth) of a female, his face lingers blackened and he is ever-repressed (with sorrow). He disappears from (the sight) of the people because of the odious tidings (given) him, whether he shall retain it in degradation, or shove it in the dust. Verily, odious is (the way) they judge!﴾

(An-Nahl: 58-59)

Islam came with equality between man and woman in the essence of birth (creation), Allah says,

﴿O you mankind, be pious to your Lord, Who created you of one self, and created from it its spouse, and from the two disseminated many men and women.﴾

(An-Nisa':1)

Therefore, both man and woman have come from one honorable soul: Adam (peace and blessings be upon him).

Consequently, they are equal in the sight of Allah, in terms of reward and punishment. Allah says,

﴿I do not waste the deed of any doer among you, any male or female - the one of you is as the other.﴾

(Al `Imran:195)

They are also equal in respect of obligations and rights,

﴿And women shall have rights similar to the rights against them, according to what is equitable.﴾

(Al-Baqarah: 228)

Islam also made man and woman equal in respect of economic rights. Allah says,

﴿From what is left by parents and those nearest related, here is a share for men and a share for women, whether the property be small or large, a determined share.﴾

(An-Nisa': 7)

No one has the right to tamper with a woman's economic rights and affairs no matter his status or under pretext.

In addition, Islam grants equality to both men and women with regard to their social rights. Every one of them is completely free to select his or her would-be spouse. In this case, the guardian cannot oblige women to accept anyone if she is mature and decent.

Both man and woman are patrons in their own house and responsible for those under their patronage. Each one of them has rights and obligations regarding their home. Allah's Prophet said,

"The best among you is one who is the most charitable towards his family and I am the most charitable (among you) towards my family."

In his farewell pilgrimage, the Prophet (peace and blessings be upon him) advised all men to be good towards women. In another narration, he advised a man to treat his mother in a kind way three times, but as for the father, he advised him once. The Prophet also declared Paradise to be under the mothers' feet.

Islam also granted women political rights making these rights sacred. The rights given to women by Islam perplexed the minds of all Arabs when they were revealed to the Prophet (peace and blessings be upon him). This is still the case regarding all honest scientists of the West and the East, where they have claimed that they have given woman her rights. In this modern age, no one can deny that the West has given women a lot of her rights, but, in turn, the West has also exploited her and aggressively abused her. The West invested and exploited woman in factories in return for low salaries and also exploited her beauty and body to circulate its goods and commodities. So long as a woman is young and beautiful, she is the goal of man's desires, but as soon as she grows old, her place will be the old-age dormitory. In such cases, her main position will be sweeping streets, dish-washing, and serving in restaurants and public houses.

Due to the change which Islam gave women, they began to interact and faithfully defend such new status within the society.

In spite of hardships and obstacles, she contributed to the *Da`wah* in Makkah enduring the harshness and persecution of the Quraish. As an example, Summayah stood steadfast until she was killed and became the first martyr in Islam. There were some women who migrated several times to Abyssinia and participated along with men in the first and second *Bai`ah* (treaty) of Al-`Aqabah. Some others migrated to Madinah and left their money, house and children in Makkah. They took part also in establishing Islamic State in Madinah and all the bat-

ties of the Prophet. They were consulted in matters of importance and also gave advice. They had also a role in the field of knowledge and were with men in mosques to worship, learn and participate in the general policy of *Ummah*.

Had they not responded to the change, women would have remained as mere targets of desire and some cheap belongings. So, what is the value of freedom given by Islam if we don't give women the position they are entitled to.

A Woman Can Choose Her Husband

Once, a young girl came to the Prophet (peace and blessings be upon him) complaining that her father wanted her to marry her cousin without her agreement. The Prophet (peace and blessings be upon him) tried to convince her, but she retained her stand. Consequently, the Prophet ordered her father not to oblige his daughter to accept something against her wishes. Therefore, the girl accepted the proposal and agreed. Why did she refuse firstly and agree later. That is because she wanted to teach Muslim women that their fathers have no right to force them in this matter.

Umm Salim as Another Example

Let us listen to the dialogue held between Abu Talha and Umm Salim when proposing himself to her.

Umm Salim: By Allah, I like you and you are not the kind who should be rejected. But you are a polytheist and I am a Muslim.

Abu Talha: What has happened to you, Rumaisa'?

Umm Salim: Nothing.

Abu Talha: Where are you from the white and yellow (Gold and

silver).

Umm Salim: Don't you think. Don't you feel ashamed of worshipping a useless piece of wood. I don't want your gold or silver as a dowry unless you become Muslim.

Can there be a more noble and indicative example than this, concerning women's response to change?

Throughout Islamic history, the woman was a strong wing, which flickered side by side with the other wing (man) in service of the Muslim society.

When the Islamic State declined, which was represented by despotic rulers, idle scholars and the prevalence of philosophy at the expense of practical knowledge, man indulged in fulfilling his desires and woman was confined to her home. In doing so, they claimed that they were protecting her, but in fact they were only monopolizing her to satisfy their desires and pleasures. Woman lost her role as the man did. In this period of decline, many *Fatwas* were issued to prove that: the voice of a woman is *`Awrah*, they are traps of Satan, they should not be permitted to go out from their homes except for birth, marriage and death. They should not be educated and are incapable under all circumstances. Woman was taken to the period of Ignorance which Islam brought her out from.

Underdeveloped Literature

Recently, I tried to review what Islamists wrote about woman, but I could not find any valuable work. Most of these books go to extreme points on both sides, whether to confine woman to her house and prevent her all her rights in the name of affection and mercy, or to give her a complete free rein.

In last decades of this century, the modern Islamic Movement tried to restore woman her role and rights prescribed by Allah. It proved to be successful in some regions and still suffers the consequences of underdevelopment in others. I am certain that the Islamic Movement will not be able to change society unless the two wings flap together, i.e., man and woman.

Imperialism realized this point, even more than Muslims themselves. Consequently, they concentrated on the woman and considered themselves to be successful if they succeeded in pulling her outdoors to join the degenerated party and to unrestricted freedom. We are against unrestricted freedom and confinement of woman. At the same time we want her to be an effective, free and responsible member within the family, who can establish, construct, learn and teach in the framework of virtue and decent Islamic morals. In this way, the Prophet's saying may be applied to her,

"Woman is patron in her husband's house and held responsible for those who under are her patronage."

Then, what are the woman's obligations in her husband's house?

A woman is responsible in her husband's house

- To submit herself to his leadership,

﴿ *Men are the protectors and maintainers of women.* ﴾

(An-Nisa': 34)

- Not to allow anyone to enter the house without the permission of her husband.

- To apply Islamic directions in his house with respect to herself and her children.

- To be concerned in the first degree with educating and bringing up her children in a righteous way for they are the core of the future.

- To spend from her husband's money what is moderately sufficient for herself and her home.

- To carry out the duties of the house and to take care of the children and their education and the husband and his concerns.

- To preserve herself by what Allah prescribed her in the framework of virtue and morals,

﴿And among His signs is this, that He created for you mates from among yourselves, that you may dwell in tranquility with them, and He has put love and mercy between your hearts.﴾

(Ar-Rum: 21)

Through practicing responsibilities within her family, her understanding will be depending and she will also realize her responsibilities in her society.

Servant's Responsibility

Concerning this matter, scholars of *hadith* state that servant's obligations are: preserving his employer's property, taking permission before disposing in any part of it and not to envy him regardless of his wealth. The other meaning which was discussed regarding obligations, is that there are no obligations without rights and responsibility without freedom. The *hadith* may include a hidden wisdom when it mentioned responsibility of woman along with that of the servant because many Muslims thought that a woman was as a servant in one's house and consequently the rights of both were confused.

Like all people, a servant is an honored man and has designated

rights by the Prophet (peace and blessings be upon him) when he said,

"Your servants are your equal brothers but Allah has made them under your hands. So feed them out of what you eat and clothe them out of what you wear and don't charge them with unbearable tasks, else you should help them."

Under the pretext of these directions, a servant became an employee. He enjoys what his employer enjoys. They eat from one plate, wear from one garment and live with each other in wealth and poverty, so where are such servitude?

Once, I visited a Zimbabwean Muslim and I found a group of African servants in his house. I asked him about them and he answered that they were pagan. I immediately understood why Zayed preferred to stay with the Prophet (peace and blessings be upon him) when he was given choice between the Prophet and his tribesmen. It was the same reason why these African servants remained for years in a Muslim's house. They never felt, even for one moment, that they were anything other than children of Adam and that they were like all men and could return peace, perfect food, be cheerful for a new garments, and have feelings like their masters. So, they grudgingly remained under their master and his religion. Nowadays, servants in some Muslim countries are more inferior than slaves. They do whatever they are ordered without any rights or dignity in return.

In newspapers, we are in the habit of reading that an employer commits sexual relations with his female servants. He enslaves her soul, dignity and time for no reason except that he is master and she is servant.

Truly, the case of servants in our Muslim countries becomes a human atrocity which needs to be reviewed. Religion signifies nothing without preserving man's dignity. And ideals signify nothing by the

separation of man and his brother. When the dignity of only one person is violated, then the whole society is scorned.

That if any one slew a person - unless it is for murder or for spreading mischief in the land - it would be as if he slew the whole people: And if any one saved a life, it would be as if he saved the life of the whole people.

(Al-Mai'dah: 32)

May Allah be pleased with the man when he shouted at his governor (during the age of the Rightly Guided Caliphs) "How did you enslave people while their mothers begot them free."

Man's Responsibility Towards His Father's Property

There is a phenomenon which has intensified in societies and deserves to be discussed. It is "Most cases of litigation take place among relatives, to the extent that Imam Muhammad `Abdou⁽¹⁾ found 75% of cases introduced to judiciary revolved around disputes among relatives. Consequently some proverbs spread among people saying "abhorrence is represented in relatives," and "relatives are like scorpions."

It is true that the Prophet (peace and blessings be upon him) said,

"You and your property of your father."

Yet Islam teaches us that obligations, rights, responsibility and freedom are all inseparable.

Once, a man came to `Umar Ibn Al-Khattab complaining about disobedience of his son. The son said, "O Commander of the Faithful! What rights does the son have over his father?" `Umar said, "That he choose a righteous wife so as to be a good mother and a good naming

1. Muhammad `Abdu, *Islam and Woman*.

besides educating and up-bringing his son in the best manner.” The son replied, “As for my mother, she was a slave, he named me Ju`ran and left me with sheep.” `Umar said to the father, “Go away! You were undutiful to your son before he disobeyed you.”

In fact, the son/daughter has rights over his mother among which are: to make the child her concern, feed him with the lawful, perfect his upbringing and guide him morally. The child also has rights in respect of his father among which are: to educate him, spend on him, guide him in all aspects of life and marry him if he is able.

Following that, the father can demand from his son/daughter with his rights towards him. We are not saying that the parent should seek the favor of the child. The contrary is required. However, we want to remind all people that this creature who Allah gave us is a man of the future and not an employed slave. We encourage him to pray when he is seven and can punish him when he is ten for not doing so. And when he attains maturity, we give him full freedom in the framework of straight forwardness by which he should be guided. This is as an affirmation to `Umar's saying, "Leave them for they are created for time other than yours."

This young person whom you have brought up well and who has grown into a mature adult, will be responsible for sanctity of his father and good treatment of his mother. He will be also responsible for maintenance of his father's property and dignity.

Dear Muslim Brother and Sister!

Consider these directions. Shoulder your responsibilities in wherever you are and teach others how to shoulder their responsibilities. The saying goes as follows, "No nation has gained success but through upright leaders who recognize their responsibilities and fulfill them."

CHAPTER FOUR

The Muslim Does Not Concern Himself With the Affairs of Others

The Prophet (peace and blessings be upon him) said,

"Part of someone's being a good Muslim is his leaving alone that which does not concern him."⁽¹⁾

This brief *hadith* is considered to be one of the most invaluable exhortations given to us by the Prophet (peace and blessings be upon him). Abu Dawud reported that, "I recorded after the Prophet (peace and blessings be upon him) five hundred thousand *hadiths*.⁽²⁾ Four of them suffice one's religion. They are:

"Actions are but by intention;"

"Part of someone's being a good Muslim is his leaving alone that which does not concern him;"

"A true believer is the one who accepts for his brother only what he accepts for himself;"

1. Reported by Malik, Ahmad, At-Tabarani, and Ibn Majah.

2. In his *Musnad*.

and

"That which is Lawful is plain and that which is unlawful is plain."

The meaning of this *hadith*:

The prudent Muslim is the one who appreciates the benefit of the tongue yet does not give it the freedom to say whatever it likes. In fact, he should restrain it for the benefit of himself, others and his society. Mu`adh Ibn Jabal (may Allah be pleased with him) asked the Prophet, (peace and blessings be upon him), "O Messenger of Allah, shall we be punished for what our tongues pronounce?" He replied,

'May your mother deprived of you (Mu`adh)! Does anything cast the people into the Hell-fire on their noses other than the returns yielded of their tongues.'⁽¹⁾

One of the aspects of speaking out of turn is to interfere in other's affairs and talking about matters which don't concern him, for example, 'Where have you been?' and 'Where are you going?' 'What did you do and what will you do?' 'What did you gain and with whom will you share?' 'What did so and so say to you?' 'What is the news of your home, children and wife?'

By asking such questions you may embarrass your brother and in some cases he may be obliged to lie or backbite. It will be you who will be responsible for all this.

In addition, relations nowadays are contradicted and interrelated. Truthful Muslims are very rare in the present-day world. In fact, the one who sticks firmly to his religion is like the one who holds a fire-brand in his hand. Adversaries are on the look out for all kinds of in-

1. Reported by At-Tirmidhi and Ibn Majah and Al-Hakim who said that it is a *Sahih hadith*.

formation. So, imagine yourself while you barrage your brother with endless questions like, 'Where did you go?' 'Who did you meet?' 'What did you do?' 'What did you write?'; while you have no interest in that except curiosity and interfering in matters not of your concern. Imagine that you or your brother will pay the price at the expense of:

- Your time which you wasted in vain.
- Your safety.
- Your religion because whatever is said could amount to grievous harm.
- Try to keep silent when you are eager to speak. Estimate what you have saved with regards to your time, efforts and other's time. Instead think of something else and try to make it something beneficial or engage yourself in the remembrance of Allah so as to keep your tongue away from indulging in nonsense. Then look to your heart and you will find it filled with satisfaction, tranquility, remembrance and gratitude.

Mujahid said, "I heard Ibn `Abbas saying, 'Five things are more beloved to me than horses dedicated to *Jihad*:

- Don't speak about what does not concern you for I am not sure that you will be saved from committing sins,
- Speak about what is of your concern only in the appropriate time and place,
- Don't argue with the meek or insolent person,
- In case of his absence, mention your brother in the same way you would like him to mention you,
- Imitate the righteous person who is sure that he will be rewarded with goodness and respect.

Dear Muslim Brother and Sister!

One of the aspects that a good Muslim should avoid is to leave that which does not concern him. Restrain yourself from indulging in things which are not of your concern and don't pay any attention to the greater amount of what you hear. Don't occupy yourself with gossip and recurrent questions. You are entrusted with a sublime and tremendous task for which you call others to: namely, establishing Allah's religion on this earth; raising its emblem all over the world and spreading its values among the people. Those who are entrusted with these venerable tasks have no time to indulge in such sins. ⁽¹⁾

On the authority of Abu Hurairah (may Allah be pleased with him) who said that, "The Messenger of Allah (peace and blessings be upon him) said,

"Allah likes three things for you and disapproves of three things for you. He is pleased with you because: you worship Him and you do not associate anything with Him; you hold fast to the rope of Allah and you are not divided. He disapproves of: your irrelevant talk; persistent questioning and wasting wealth." ⁽²⁾

To the Ideal Muslim:

The required esteem entails you to leave that which does not concern you, otherwise you will inevitably receive that which does not please you. Take heed of the following saying of Abu Dharr who said, "The Messenger of Allah (peace and blessings be upon him) said to me, 'Should I teach you a deed which is simple to do, but is heavy in scale.' I (Abu Dharr) said, 'Yes, O Messenger of Allah.' He (the Prophet) said,

'Silence, good manners and leaving what does not concern you.' ⁽³⁾

-
1. See Al-Hashimi, *The Character of the Muslim*, p. 286. 2. Reported by Muslim.
3. Reported by Ibn Abi Ad-Dunyaa.

CHAPTER FIVE

The Muslim

Should Have High Aspirations

People who have high aspirations are those who take charge in changing the world. Every scientific idea, constructive project or reform of a nation or people is implemented by a great man or woman who believes in it, strives for it until he achieves his aim or dies for the sake of it.

In this respect, our example is the Prophet (peace and blessings be upon him) when he asked for support from his uncle Abu Talib, who was instigated by the chieftains of Quraish. His uncle said, "Don't embarrass me or burden me with what is beyond my capacity." In his reply, the Prophet (peace and blessings be upon him) said,

"By Allah, if they were to put the sun on my right hand and the moon on my left in order to dissuade me from shouldering this affair, I would never leave it until Allah proves its success or I die for the sake of it."

How can the one whose determination is so far-reaching and whose destinations are linked with Allah be dissuaded or weakened?

If this is the case in respect of Prophethood, then the Companions also enjoyed a similar lofty position. The methodology that fails to produce great men with self-determination should be reconsidered.

For example, there was Bilal Ibn Rabah Al-Habashi who was taken by Umayyah Ibn Khalaf and thrown on his face and back in the desert at the time of the meridian in the blazing heat. Afterwards, he ordered a huge stone to be put on his chest saying, "By Allah, this will continue until you die or disbelieve in Muhammad." But, Bilal did not pronounce anything except "Ahad, Ahad" meaning Allah is One.

Another example can be sought in case of Yasir's family who were tortured under the blazing heat of the desert. As a result, Yasir and his wife died under this brutal persecution. `Ammar (their son) only felt sad when he was compelled under this brutal agony to insult the Prophet Muhammad (peace and blessings be upon him).

Those great men, who graduated at the school of Prophethood, were afflicted and examined by Allah, but they showed patience, perseverance and their souls were disentangled from all desires and vanities. They did not await any reward of any kind in this worldly life and they were neither proud of their country, tribe or household. Henceforth, they became the most reliable people to be entrusted with this great mission.

When Abu Bakr (may Allah be pleased with him) assumed the office of the Caliphate and the Arabs initiated the movement of apostasy, he said, "By Allah, I will fight whoever has discriminated between *Zakah* (poor-due) and Prayer. By Allah, if they refuse to give me even a cord for restraining camels which was demanded by the Prophet (peace and blessings be upon him), then I will surely fight them for it. With whom will he fight? He will find with those of high aspirations.

Whoever surveys the Islamic history or any other historical period will find that every scientific idea, constructive project, or reform of a nation or its people was implemented by a great man of high aspirations and strong will.

Throughout Islamic history there have been many outstanding figures, intellectuals, Imams, Caliphs, leaders, *Mujahidun* and scholars who made excellent and unprecedented achievements in the fields of science and arts. They did research, explored and dedicated their lives to the service of their *Ummah*. Therefore, they built an integrated civilization which was an ideal and unique in comparison to other civilizations.

A Muslim must be of high aspirations linked with his mission. They should be linked with Allah in respect of his demand and aim. Let's listen to Ibn Al-Qayyim when he talked about this point in his book *Al-Madarij*, "High aspirations means to do your best to be close to Allah and be convinced that nothing can compensate for Him or be an alternative to Him. The person with this should not sell closeness and companionship of Allah, happiness, delight and gladness with Him for petty things and worldly rewards. The likeness of high aspirations, among other types of determination and aspirations, is like the highest bird among other birds."⁽¹⁾

After the fall of the Islamic Caliphate, most of the Muslim countries were swept with invasions where Western secularist laws replaced the Islamic *Shari`ah*. This was a time when the ability of religions was in doubt of guiding life and when intellectuals called to renounce Islam and adopt Westernization.

During these critical circumstances, emerged Imam Hasan Al-Banna (may Allah bestow mercy upon him) who tried to rebuild this *Ummah* according to the foundations of Islam. He talked about his trial saying, "No one knows except Allah, how many nights we remained awake (vigilant) to review and study the circumstances of this

1. Ibn Al-Qayim, *Madarij As-Salikin*, p. 171.

Ummah and the extent to which it has reached in all aspects of life. We used to diagnose diseases and think of cures and eliminate such diseases. How we were wondering, while we engaged ourselves in this psychological state (thinking in the *Ummah's* circumstances), we found other people who were spread in cafes and clubs of immorality and on asking them what they benefited from these useless boring sessions, they replied, 'We are killing time.' Wouldn't these unconscious people know that the more one's time passes in vain the more corrupt his life will be. That is because time is life..." (1)

How many rulers and leaders corrupted themselves and their nations through wasting their time in vain. The honorable Imam Hasan Al-Banna and his brothers outlined that. It is this *Da`wah* which reverberates in all corners of the world, reviving hopes, renewing firm intentions and giving support to the Muslim youth to rebuild the Muslim *Ummah*.

Once an outstanding Algerian scholar, `Abdel Hamid Ibn Badis (may Allah bestow mercy upon him) on performing *Hajj* met his friend and colleague Al-Bashir Al-Ibrahimi. His friend decided to do *I'tikaf* (seclusion in the mosque) in Madinah and divided his time between pure acts of worship and reading and writing. `Abdel Hamid asked him, 'Who will liberate Algeria if you and I behave in a such way (secluding oneself in the mosques)?" Consequently, they returned to Algeria and liberated it. How did they free it? Through deep faith, understanding and continuous work.

They were great men with righteous souls, high aspirations and of far-reaching aims. The following lines of poetry may be appropriate to them:

1. *Tract of the Fifth Mu'tammar*, p.7.

If there is no way out except to die,

It will be shameful to die cowardly.

Some people have high aspirations in seeking knowledge. It is true that all virtues and merits start with knowledge. Allah the Almighty says,

﴿Know, therefore, that there is no god but Allah, and ask forgiveness for thy fault...﴾

(Muhammad: 19)

In our glorious history, we have innumerable examples of strongly determined men of high aspirations who for the sake of one *hadith* researched days and nights. It is said that the highest of aspiration is to seek knowledge of the Glorious Book and Prophetic *Sunnah*. We also say that all sciences are included here for life cannot dispense with them and they are also included in knowledge of the Book and the *Sunnah*.

If there was no unique understanding, then the Muslims wouldn't have had such outstanding scholars, nor would they have been leaders of the world in all fields of science and arts, and nor would they have had the most progressive universities in the world.

The one who is of high aspirations is the Muslim who moulds knowledge and actions together, for knowledge only has value when it is put into practice.

If you meet a Muslim who has no spare time to read and write yet you see that he is capable of moulding men through his sayings, actions, movements and schooling, then you should know that he has high aspirations. However, if you meet a Muslim who is accomplished in speaking, but fails in work, who has a loud voice in gatherings and meeting places, but you lose him in the field of seriousness,

then be sure that he is only pretentious and not a true Muslim. May Allah bestow mercy on the one who said, "Imam Hasan Al-Basri only attained such status due to the fact that whenever he ordered people to do something, he was the first to do it and when he prohibited something he was the first to shun it."

The one who has high aspirations leaves that which does not concern him and it is part of being a good Muslim to do so. He should avoid doubtful matters for whoever avoids doubtful matters clears himself with regards to his religion and his honor. That is because frequently making excuses contradicts with high aspirations as patience is against hardships of *Da`wah*, whatever the consequences may be.

Having high aspirations is to be proud of your *Da`wah* and the values of Islam. A Muslim feels the meaning of responsibility that he shoulders with great trust and which was offered to the heavens, the earth and the mountains, but they refused to bear it. It is only the Muslim undertook it.

The one who has high aspirations should be brave. Bravery does not only mean bodily strength, but strength and steadfastness of the heart. Bravery means courage supported by deliberation and wisdom. Practically speaking, the principle goes as follows, 'The most enthusiastic, hasty and reckless people are the most fearful, destroyed and defeated ones. Rashness, recklessness and over-enthusiasm often emanate from underestimation of real costs.'⁽¹⁾

May Allah bestow His Mercy upon Imam Hasan Al-Banna who advised us saying, 'Restrain the whims of emotions by reflection and deliberation of mind. Enjoin your imagination with truth and reality and discover truths in the brilliant and beaming lights of imagination.

1. Sayed Qutb, *Fi Zilal Al-Qur'an*, vol. 5, p. 45.

Do not lean wholly to one side and leave the other in a state of suspense. Don't be in conflict with the laws of the universe for they will surely overcome you. Instead try to gain supremacy of them and utilize them. Change their course and seek help of them and wait for the hour of victory that is not far from you."⁽¹⁾

The one who is of high aspirations realizes them. When you are convinced of something you put it into practice immediately. To restrict an idea to the domain of speaking is not the correct manner of those who call others to Islam.

To have high aspirations means to respect time and evaluate it. Time is a principal factor in the progress of nations, groups and humanity.

Time lapses and does not wait; it always passes and does not repeat itself again. At the dawn of every day, it calls: "O' son of Adam, I'm a new creation and a witness over your deeds, so learn from me, for when I lapse, I will not return again until the Day of Judgment."

Therefore, if you ever meet a person who does not pay due evaluation to time, then be sure that he is worthless no matter how hard he tries to convince you that he is a true Muslim.

To the Muslim!

The circumstances of our *Ummah* in which we live are of the utmost difficulty. You will only survive these circumstances when you elevate your soul and aim and link your affairs with your Lord. Your commitment to Islam should be like a father whose son is sick or who has nothing to provide for himself or his children. Both of them will surely do their utmost in what is required from them.

1. Hasan Al-Banna, *Tract of the Fifth Mu'tammar*.

We should have in our hearts a sincere feeling that ever provokes us to achieve our aim. If this feeling is not deep-rooted within our hearts, moulded in our souls, running in our blood and occupied in our minds, then we will not do the task properly.⁽¹⁾

Dear Muslim Brother and Sister!

If you want to be one of those who are entrusted with change, you should have high aspirations as aspirations are at the head of the matters. Whoever has high aspirations, which are sound and true then his works will prove to be prosperous.⁽²⁾

The matter is not something of mere hope, but of striving for the sake of it. Allah, the Almighty says:

Those who strive hard in Our cause, we shall guide them to Our paths, and indeed Allah is always with the righteous.

(29:69)

What gives you support to fulfill this is the continuous remembrance of Allah and reading about the lives of the Companions and invulnerable scholars who strove in earnest and with whom Allah protected religion.

Al-Imam Ibn Al-Jawzi (may Allah bestow mercy upon him) said, "I seek refuge in Allah from those with whom we live. None of them have high aspirations by which a beginner can take as an example, nor a virtuous man who is benefited by asceticism. Observe the biographies of those of high aspiration. Read their works and reviews for

1. Abu Al-'Ala Al-Maududi, *Tadhikirat Du'atu Al-Islam* (Remembrance of Islam's Du'ah) p. 58.

2. Muhammad Ahmad Al-Rashid, *Ihya' Fiqh Al-Da'wah*, (Reviving the Fiqh of Da'wah).

you can see those people by frequently reading about them.⁽¹⁾ Take those of high aspirations as your companions for every companion is guided by his companion. Contemplate the Muslims' affairs for whoever doesn't pay attention to the Muslims' affairs, is not one of them.

Dear Muslim Brother and Sister!

If you are one of those, then praise only Allah and if otherwise, do your best to be one of them. Change starts first from yourself. Surely Allah does not change the condition of a people unless they change what is in themselves.

1. Muhammad Ibn Hasan Ibn `Aqil Musa, *Al-Himah Ila Tariq Al-Qimah*, p. 39-40.

CHAPTER SIX

The Muslim Should Always Be Optimistic

On the authority of Anas (may Allah be pleased with him) who said, "The Messenger of Allah (peace and blessings be upon him) said,

"Make things easy and not difficult. Then give good news and shun aversion."⁽¹⁾

This *hadith* has great importance on the lives of those working for Islam. It calls them to ease, good news and optimism and warns them against difficulty, aversion and pessimism.

You may find some Muslims who are obstinate in their call to Islam and harsh in their speech and manners to the extent that they handicap any aspirations and destroy their morale as well as the morale of others. Such people only speak of difficulty. Consequently, whoever seeks their advice and aid, will receive nothing but frustration.

1. Reported by Muslim and Al-Bukhari.

Optimistic Words

Once I visited a person who was sick and bedridden. I asked him how he was getting on? He replied that he was registered in the faculty of engineering. However, some former students told him that studying there is so difficult that no one can pass. Throughout my companionship with this student, I have known him to be always hard working, but this pessimism frustrated him and drove him to bed.

I said to him, "Does it matter what others say? Do you believe that something can be studied without being understood? They only mentioned this to you to justify their own failure." On hearing this, the student got up without any despair.

This is the effect of optimism; it raises people's morale and pushes them forward. On the contrary, pessimism kills morale and extracts hope from people's lives.

Let us listen to the Prophet (peace and blessings be upon him) when he directed souls and educated them on kindness and generosity. The Prophet (peace and blessings be upon him) said,

"If a man said the people are perished, then it is he who will perish." ⁽¹⁾

People's lives and their groups are filled with problems and complexities. The wise Muslim is the one who is capable of diagnosing a disease and starts its treatment with the utmost gentleness. Everyday he gives a dosage of optimism more than the previous day. He will realize that the patient has recovered and the caravan of pessimism is full of energy and enthusiasm continuing on its way with perseverance. A lot of teachers made leaders out of their students by their indi-

1. Reported by Muslim.

rect manner of speaking. These words are the reason behind their progress in life.

Wasn't it the case that the supplication of the Prophet (peace and blessings be upon him) to render Islam victorious at the hands of the most beloved one to Him, (between `Umar Ibn Al-Khattab, or `Amr Ibn Hisham) was implicated to encourage people to compete with each other to the call of Islam?

Islamic civilization did not disregard this noble meaning. It dedicated some of its people whose ultimate concern was to visit hospitals speaking to each other saying, "Look at this patient! He has really recovered." The other would reply, "Yes, look at the redness of his cheeks! They are vivid again."

The Prophet (peace and blessings be upon him) was disgusted at everything that brought about pessimism. So, if he met a name in this respect, he would change it. Ibn `Umar said, "`Umar had a daughter who was called `Asiyah. So, the Prophet (peace and blessings be upon him) changed her name to Jamilah (beautiful)."⁽¹⁾

Once a man visited the Prophet (peace and blessings be upon him). He asked one of them saying, "What is your name?". He replied, 'My name is Asram.' The Prophet said, 'No, but your name is Zar`ah."⁽²⁾

On the day of Hudaybiyyah, Sahl came to negotiate with the Prophet (peace and blessings be upon him) on behalf of the Quraish. The Prophet was optimistic and commented, "Surely, it is easy, God willing."

Such is the wise leadership which seeks reasons for spreading optimism. The Prophet (peace and blessings be upon him) abhorred the

1. Reported by Muslim.

2. Reported by Abu Dawud.

person who looked at life through dark glasses. This is because it leads the self to hate people, distrusts them and spreads a spirit of despair and despondency within the society.

At the beginning of the sixties, the Muslim leader Mustafa As-Siba`i fell ill and his brothers were very anxious about him. They were surprised how this vivid energetic person had become a disabled and paralyzed one. But the Muslim leader said to them, "Don't become stressed. I thank Allah that it is only my left hand which is paralyzed, otherwise I would not be able to write. Isn't it a great blessing that the paralysis did not reach my brain to deprive me of the blessing of reason and intellect?" As-Siba`i turned his paralysis into a blessing and under its shade he lived gratefully.

In 1969, the leader `Isam Al-`Attar (may Allah protect him) was ill in Belgium. I visited him there and he was unable to move. I greeted him and sat with him for an hour until I asked for his permission to leave. He said to me, "Tell your brothers that I'm fully contented with what Allah has destined for me... Really I'm neither discontent nor pessimistic."

This is the way men should be in turning suffering and pain into hope, pessimism into optimism, hardship into ease and tribulation into conferment. In this way life can progress and prosper with its continuous gifts and yielding fruits.

Islam is a religion of simplicity and ease. European studies admit that African people proceed to Islam at a rate of three to one compared to Christianity.

Everyone can grasp that Allah is One:

﴿ Say, 'He is Allah, the One. Allah, the Everlasting Refuge.
He does not beget, nor has He begotten. ﴾

(Ikhlas: 1-3)

But, one cannot grasp that one equals three or three are one as claimed by Christians. The Bedouin had simply grasped this issue when he said: "Dung indicates a camel, footsteps indicate the one who walks, so too a sky with constellations and the earth with rivers. Aren't all these an indication of the Ever-Knower, the Ever-Cognizant."

When the mind began to wrangle with instinct on the issue of *'Aqidah*, such minds went astray, hearts became misled and sects became profuse. I wish, if only they had stopped this when they were ordered to shun such wrangling by Imam Malik who was asked to explain one of Allah's sayings,

﴿The All-Merciful has upon the Throne leveled Himself.﴾

(Taha: 5)

He replied "Leveling is manifest. But the how is unknown and asking about it is an innovation."

Although some people despise innovation, they leave all kinds of minor innovations and engage themselves only with this major innovation.

Islam is also a religion of simple rituals. Allah, the Almighty says,

﴿Allah does not charge a self (anything) except its capacity.﴾

(Al-Baqarah: 286)

﴿And in no way has (He) made for you (any) restriction in the religion.﴾

(Al-Hajj: 78)

The Prophet (peace and blessings be upon him) gently and smoothly drove people to their Lord. When he realized that it was very difficult for Muslims to continue fasting on the day of the Conquest of Makkah, he broke his fast and ordered them to do the same, saying,

"It is not of righteousness to observe fast in traveling." ⁽¹⁾

On observing others who remained awake all night to perform Night-Prayer (*Qiyam Al-Layl*), he would say,

"Pray while you are active, but take rest if you are tired." ⁽²⁾

He would also say,

"By Allah, amongst you, I'm the most-fearing and righteous, but I observe and break fast, pray and take rest, and marry women. So, whoever turns away from my way (Sunnah), does not belong to me." ⁽³⁾

Moreover, when the Prophet (peace and blessings be upon him) saw a man who was exhausted, he inquired about him. The Companions replied, "He vowed to perform *Hajj* on foot." The Prophet (peace and blessings be upon him) commented,

"Really, Allah is in no need of this person's agony and ordered him to mount a means of transport." ⁽⁴⁾

In fact, Islam is easy in all things. "Islamic *Shari`ah* came to abrogate extraordinary restricted judgments of all preceding Laws so that people avoid hardship. It compensates an odious deed once, but a fair deed tenfold, or many times. It equals *Laylat ul-Qadr* with one thousand months. Whoever asks for forgiveness, his sins will be forgiven, however numerous they are. A good word equals a righteous deed.

Islam designated the sick and the traveler special jurisdiction. There is no *Zakah*, *Hajj*, or *Jihad* except for those who are able to do so. Capital punishment is avoided when there are any doubts. There is

1,4. Reported by Al-Bukhari.

2,3. Agreed upon.

no retaliation except for those who deliberately commit crimes. The essence of all things is permissibility and purification. Doubt has nothing to do with conviction. No harm can be reciprocated. With hardship comes ease. If you want to be obeyed, then command the achievable. Don't preach restriction, aversion, threatening, or menace, and judge people with good faith."⁽¹⁾

The Prophet (peace and blessings be upon him) said,

"There are three things in which if Allah found them in someone, He will bestow him His preservation and let him enter Paradise: kindness towards the weak, mercy towards parents, and fair treatment towards kings."

May the Harsh Ones Perish!

The ease and tolerance of Islam is incompatible with harshness and strictness. The Prophet (peace and blessings be upon him) said,

"May the harsh zealots perish!" ⁽²⁾

He also said,

"Verily, this religion (Islam) is so huge and intricate. So penetrate it kindly. Truly, the one who harshly prompts his beast, will neither reach his target, nor save the life of his beast." ⁽³⁾

This is one of the most wonderful and eloquent statements said in this respect. On the first tribulation those who are harsh and strict escape religion quicker than anyone. In Western countries, we have met

1. Muhammad Salim Al-Bigani, *Islah Al-Mujtama`* (Reform of Society), p. 244.

2. Reported by Muslim.

3. Reported by Al-Bazzar.

the prototypes of those people who seem to be harsh on themselves and others, but their end is tragic. We take refuge in Allah from this state!

How many of those harsh people were the cause of the ruin of people and countries? How many times were they the reason behind consecutive tribulations which not only struck the *Da`wah* and Muslims, but also the crystal thought and majestic teachings of Islam. No one knows when these tribulations will come to an end except Allah?

`Aishah (may Allah be pleased with her) said, "Whenever the Prophet was offered two options, he chose the easier one provided it was not a sin."⁽¹⁾

Do those who are harsh-minded think that what they are doing is fair?

Anyone whose feelings come in line with the ease and joy of Islam and with the teachings and manners of the Prophet (peace and blessings be upon him), is an optimistic person who has confidence in himself and others. Such a person proceeds in his work with patience, deliberation and determination. He is not weakened by any hardship or defeated by any hindrance. So, why then does such a person behave in a pessimistic way, when our Prophet reported from his Lord in a *Qudsi hadith*, saying,

"I am as My servant thinks of Me. Whether it is good or bad, it will only be for him."⁽²⁾

Is there anything permitted in this respect other than good opinion. Skeptics and pessimists bear grudges against themselves and spread pessimism in their hearts before others. They distrust themselves be-

1. Agreed upon.

2. Reported by Ahmad, Al-Baihaqi and Ibn Hibban.

fore they distrust others. They do not have good thoughts towards their Creator.

The task of the Muslim, when he sees traces of goodness, is to encourage and develop it until it prevails. His task when he sees evil is to treat it with quietness and deliberation until he uproots it and implants love and goodness in its place.

The Prophet (peace and blessings be upon him) said,

"O' people, there are some of you who cause aversion among people, so, whoever leads people in Prayer, let him shorten his Prayer since the aged, the young and others with different excuses will be behind you."⁽¹⁾

A man once came to Haroun Ar-Rashid and said, "O Commander of the Faithful! I want to admonish you harshly. So, tolerate it." Ar-Rashid said, "Allah ordered the one who is more charitable than you to be gentle in his speech even with the one who is more wicked than me. He said to His Prophet Moses who was sent to Pharaoh,

﴿So speak (you both) in a gentle manner to him so he would remind himself or be reprehensible.﴾

(Taha: 44)

In our glorious heritage, there are innumerable incidents which represent the ideal method of how Islam mercifully tackled various issues of man and society and also eliminated them with gentleness along with their disadvantages. In doing so, the sinful man submitted himself to the guidance of his Lord and became one of his creations, which sow seeds of goodness and virtue within the growing society.

Take for example, Hatib Ibn Abi Balta`ah who wronged himself

1. Reported by Al-Bukhari and Muslim.

and the Muslim society as a whole to the extent that the Muslims were enraged. However, the Prophet gently took him and forgave him, saying, "May Allah reveal the people of Badr and said, 'Do whatever you want for Allah has forgiven you.'" In another example a man came to the Prophet and asked for permission to commit adultery. The people shouted at him and were disgusted by his request. The Prophet (peace and blessings be upon him) deliberately asked him,

'Do you accept the same for your sister, your mother, or your daughter.' He replied, 'No.' The Prophet (peace and blessings be upon him) said, 'Well, the people also do not accept it.' ⁽¹⁾

The Prophet then supplicated for him. This man did not leave the Prophet's guidance until he had come to his senses and regained purity. The Prophet had eliminated the evil from him and implanted goodness instead.

In such manner, Islam provided a cure to every issue of whatever kind. Islam replaced hatred with love, evil with good, vice with virtue, pessimism with optimism, hardship with ease, and aversion with giving good news.

Allah Most Great says,

﴿So, it was by (some) mercy from Allah that you have been kind with them, and if you had been stern (and) harsh of heart, they would indeed have broken away from round about you: so be clement towards them, and ask forgiveness for them, and take counsel of them in the command; (yet) when you are resolved, then put your trust in Allah; surely,

1. Reported by Ahmad.

Allah loves the ones who put their trust (in Him). ﴿

(Al `Imran: 159)

Dear Muslim Brother and Sister!

This is the way drawn for us by Islam and by the Prophet (peace and blessings be upon him). The change that we crave for will only be fulfilled through guided manners, mercy and ease. Thoughtless change will prove no good or safety. So, are you one of those who understand?

CHAPTER SEVEN

The Muslim Should Be Knowledgeable and Well-Read

The Muslim should be knowledgeable and educated.

Can the Muslim be an ignorant man?

How can he possibly call people to Islam?

What should he say? How does he conduct himself?

Can the judge settle any case while he is ignorant concerning the Law?

Can the teacher convince his pupil about something he does not know?

How does the Muslim who calls people to Islam with knowledge, wisdom, experience and sagacity perform this role while he is deprived of its qualifications?

Knowledge precedes action. In fact, it is a prerequisite to the correctness of speech and deeds. It precedes them.⁽¹⁾

1. *Fath Al-Bari*, vol. 1, p. 169.

Islam and Knowledge

There have been many books and chapters written on the importance of knowledge in Islam: the status of knowledge and scholars (as they are the inheritors of the Prophets), angels stretch their wings for the one seeking knowledge out of their pleasure, Allah grants goodness through granting understanding of religion, true knowledge is that which leads to belief, and true belief is that which gives room for knowledge.

Scholars assure privileges of knowledge on worship and *Jihad*. By knowledge, Islam means knowledge of both the worldly life, the Hereafter, human sciences and experimental sciences, and whatever contributes towards the construction of this life.⁽¹⁾

The charitability of the Muslim *Ummah* which is destined by Allah to be the most charitable *Ummah* brought to mankind, is measured by knowledge and the scientific inventions it produces. It is these measures which raise the standard of the individual in all aspects of life whether material or human. It also elevates the standard of the Muslim *Ummah* and humankind as a whole. Therefore, the Muslim *Ummah* should not be underdeveloped or ignorant.

The knowledgeable *Ummah* is built by the knowledgeable individual. It is built by the Muslim who leads and should be a knowledgeable and a well-read person.

1. Dr. Yusuf Al-Qaradawi, *Mathal Ar-Rasul Wa Al-'Ilim* (The Prophet and the Knowledge), what is reported on knowledge in *Al-Ihya'*, Yusuf Al-Qaradawi, *Thaqafat Ad-Da'ee* (The Knowledge of the *Da'iyah*), 'Imad Ad-Din Khalil, *Hawla Tashkil Al-'Aql Al-Muslim*, (Towards Forming the Muslim Mind), Al-Ghazali, *Muslim Character*, Al-Hashimi, *Shakhsiyat Al-Muslim* (Muslim's Personality), Mustafa 'Abd Al-Wahid, *Shakhsiyat Al-Muslim* (Muslim's Personality), Chrisi Morrison, *Knowledge Calls for Belief*, and other books.

Then What Is Required of the Muslim?

The Muslim is not supposed to be knowledgeable in all aspects, for that is not only difficult but impossible.

However, he is required to know about the Book of Allah in regarding its recitation, *Tajwid* (rules of recitation) and *Tafsir* (explanation). He should be acquainted with the Science of *Hadith*, the *Sirah* (Biography of the Prophet) and the reports of the Companions and outstanding figures of Islam. It is such information which he should search as a superior ideal and hence follow. The Muslim should have knowledge of the foundations and judgments of his religion on a righteous basis. He may not be well versed in all of these sciences - Qur'an, *Sunnah*, *Sirah* of the Prophet and *Fiqh* - but he should know that these sciences constitute an authority to every Muslim in knowing the judgments of Islam. He should be well versed with what should be known in his religion and cemented with understanding and application.

The Muslim is required to know Islam from its sources. He should grasp this knowledge, apply it to himself first and then transfer it to the other whom he invites to Islam. This can be fulfilled through knowing the following:

a) Islam is a comprehensive system, which deals with all spheres of life. It is a state and a homeland (or a government and an *Ummah*). It is a moral system and power (or mercy and justice). It is a culture and Law (or knowledge and jurisprudence). It is material and wealth (or gain and prosperity). It is *Jihad* and *Da'wah* (or army and an idea). And finally, It is a true belief and worship. Both Islam and its people have refused division in Islam.

b) Islam places a tight control on hearing, sight and heart. It establishes a society which is clear of superstitions, imaginations, suspi-

cions, sorcery, lies and fallacies. This society is ruled by the Book of Allah and the *Sunnah* of His Prophet (peace and blessings be upon him) and not by vague customs which Allah has sent no authority on,

﴿ And in no way do they have any knowledge thereof; decidedly they closely follow (nothing) except surmise; and surely surmise does not avail anything against the truth. ﴾

(An-Najm: 28)

c) The rules of Islam are derived from the Glorious Qur'an and the Purified *Sunnah*. There is room for *Ijtihad* only when there is no decisive text on the same issue. Public interests are acceptable as long as they do not conflict with any established principle of Islam. These interests may differ by virtue of changing circumstances, customs, and conventions of the society.

d) The opinion of everyone, except the infallible Prophet (peace and blessings be upon him), is liable to change and modification. All that is known to us concerning the opinions and rulings of the righteous early Muslims is accepted by us as long as they are in agreement with the Qur'an and the *Sunnah*. In case of disagreement, the Book of Allah and the *Sunnah* of the Prophet are more deserving of our adherence.

e) Every Muslim who does not reach the level of understanding the arguments of legal deduction and jurisprudence is encouraged to investigate the works of the four great Imams of Islamic jurisprudence, and decide which of them appeals to him most. With the help of the judgments of that Imam and the proven opinions of trustworthy workers of his own age, he should be able to increase his knowledge of Islamic Law and find the Islamic solutions to the contemporary problems of his society. Those Muslims who are unable to do so are advised to exert the necessary efforts to acquire such a level of under-

standing.

f) Differences in opinions regarding secondary matters should not be allowed to cause division, animosity, or hatred within the ranks of Muslims.

g) Wasting time and effort in investigating trivial matters that will not lead to action is prohibited in Islam. We must maintain our unity and protect our minds against harmful disagreements.

h) Recognizing Allah's Existence, Exalted be He, believing in His Oneness, and glorifying Him are the most sublime beliefs of Islam. We believe in the Qur'anic verses and authentic traditions of the Prophet (peace be upon him) which describe the Exalted Attributes of Allah and glorify His Name. We also believe in the allegorical (*Mutashabih*) Qur'anic verses, which serve this same purpose, without rejecting any part of them or attempting to interpret them on our own. We should stand aloof from the disagreements which exist among the theologians concerning these verses.

i) Belief is the basis of action. Sincere intentions are more important than good actions with bad or no intentions. However, the Muslim is urged to attain improvement in both spheres.

j) Islam liberates the mind and urges contemplation of the universe. It is impossible for an established scientific fact to contradict an authentic Islamic principle.

k) One must never label any Muslim as an unbeliever who has confessed to the two declarations (*Shahadah*) of faith and acts accordingly. We are only callers to Islam, not judges.

These principles which are mentioned by Imam Hasan Al-Banna (may Allah bestow mercy upon him) under the chapter of understanding in his invaluable Tract, entitled "*The Teachings*", should be

learned, understood and applied by the Muslim who should call others to them. The Muslim should know that Islamic work is not restricted to a particular individual, group, or class, but is the task of all Muslims whatever name they hold, class they come from, or country they belong to.

A Muslim's Knowledge

The Muslim should be distinguished by:

- a) Appearance,
- b) Manners,
- c) Acquaintances.

His representation is as Allah said,

﴿And who is fairer in speech than he who calls to Allah and does righteousness, and says, 'Surely I (myself) am one of the Muslims'?﴾

(Fusilat: 33)

If he is a successful Muslim, then he is the hope of the *Ummah* to educate it, treats it tenderly, brings it to goodness and prosperity, endures and vies with patience any hardships in the way of achieving this and sacrifice his happiness for the sake of others. If this is his task, then he should prepare himself and complete it in the course of time, to become the conscience, the example and leader of this *Ummah*.

Although challenges which face *Da`wah* are numerous and also are their roots, the Muslim should prepare himself to absorb and face them with satisfaction and flexibility. The Muslim will only succeed through belief, morality, knowledge, and being well-read.

In his invaluable book, *Thaqafat Ad-Da`iyah* (the Knowledge of the Caller to Islam), Dr. Yusuf Al-Qaradawi says, "The Muslim should master many branches of knowledge such as: Islamic, historic, literary, linguistic, human, scientific and realistic studies."

What is required from the successful Muslim is to grasp and comprehend all these cultures and to form out of them a new and useful mixture similar to that of a bee which eats all kinds of fruits and dispatches through the ways of its Lord as a beverage of different colors, which has healing properties.

I will try to depend upon the above-mentioned book of Al-Qaradawi in identifying these aspects of knowledge with some necessary additions.

Islamic Knowledge

The first of the intellectual requirements of the Muslim is to arm himself with firmly-rooted principles in Islamic knowledge.

What is meant by Islamic knowledge is the knowledge in which its heart is Islam. This is a logical matter, for the one who invites to Islam should know what he is inviting people to. In this way, Muslim will have clear evidence from his Lord and will call to Allah with demonstration.

1- The Glorious Qur'an and Its *Tafsir* (Explanation)

The Glorious Qur'an is the primary source of Islam. The Muslim should memorize what is available from it, recite it regularly, and study the indispensable rules of *Tajwid* (technical aspects in Qur'an reading) to correct his recitation. He should read a booklet in Qur'anic

studies which constitutes a necessary introduction to the Qur'an itself. One of the important Qur'anic studies is the *Tafsir* which enables one to understand what is meant by Allah's Words. Some of the books of *Tafsir* are: *At-Tafsir Bil-Ma'thur* (what is reported from Companions and the Muslim scholars), such as: *Tafsir Ibn Kathir*, and *Tafsir* by other scholars. One of the most important modern books of *Tafsir* is *Fi Zilal Al-Qur'an* (Under the Shade of the Qur'an) by Sayed Qutb.

2. The Prophetic Sunnah and its Sciences

The second source of Muslim's Islamic knowledge is the *Sunnah* of the Prophet. It expounds and elucidates the Glorious Qur'an. It puts into detail what has been mentioned only in general. It constitutes theoretical interpretation and practical application of Allah's Book. The *Sunnah* of the Prophet (peace and blessings be upon him) includes his sayings, actions, tacit approvals, physical descriptions and his biography. The Prophet (peace and blessings be upon him) has eloquently and impressively depicted the guidance and knowledge with which he was sent for people in order to benefit themselves and others from it, saying,

"The similitude of guidance and knowledge with which Allah has sent me is like abundant rain falling on the earth, some of which was fertile soil that absorbed rainwater and brought forth vegetation and grass in abundance. (And) another portion of it was hard and held the rainwater and Allah gave benefit to the people with it. They utilized it for drinking, for their animals to drink from and for irrigating the land for cultivation. (And) a portion of it was barren which could neither hold the water nor bring forth vegetation (then that land did not give any benefits). The first is

the example of the person who comprehends Allah's religion and gets benefits (from the knowledge) which Allah has revealed through me (the Prophet) and learns and then teaches others. The last example is that of a person who does not care for it and does not take Allah's guidance revealed through me (He is like that barren land). "(1)

The books that deal with the *Sunnah* are numerous such as *Sahih* of Al-Bukhari and Muslim, *Musnad* of Al-Darimi, *Muwatta'* of Malik and *Musnad* of Imam Ahmad. Some of these books are summarized in other books such as: *Al-Tagrid Al-Sahih* by Al-Zubidi. This is a compendium of *Sahih* Al-Bukhari and *Mukhtasar* Muslim by Al-Mundhiri.

There are still other books aimed at compiling *hadiths* on certain subjects such as: the *Supplication* of An-Nawawi, *Shu'ab Al-Iman* (Branches of Faith) by Al-Baihaqi and *Riyad As-Salihin* by An-Nawawi. Besides all these kinds, there are books of explanations such as: *Sharh* (explanation) of Forty Nawawi *Hadiths* by Ibn Rajab who called it *Jami' Al-'Ulum Wa Al-Hikam Fi Sharh Khamsin Hadith Min Jawami' Al-Kalim*."

3- The Prophetic Sirah (Biography)

These are the books which deal with the Prophet's life, recording his attitudes and guidance pertaining to different affairs and in all aspects of life and religion.

In the biography of the Prophet (peace and blessings be upon him), we find Islam is represented in the life of a human being. The Glorious Qur'an is alive as if it is a human being who walks on his two

1. Reported by Muslim and Al-Bukhari.

feet.

There are many books on the *Sirah* of the Prophet such as: *Sirat Ibn Hisham*, *Ar-Rahiq Al-Makhtum* by Al-Mubarkafouri, *Fiqh Al-Sirah* by Muhammad Al-Ghazali and many others.

While studying books on the *Sirah* of the Prophet, the Muslim should consider that all principles, concepts and virtues with which Islam came are plainly represented in the *Sirah* of the Prophet (peace be upon him). He should study it to learn, take example and guidance and thus put it into practice.

4- Fiqh

The Muslim should have an adequate amount of *Fiqh* which enables him to realize the important legal rulings with regards to the rites of worship, transactions and manners and be able to correct and evaluate mistakes and deviations which face him in the light of legal judgments. He should do whatever possible.

He should relate rulings with its proofs from the Glorious Qur'an and the *Sunnah*.

In case he adheres to a certain *Madhhab* (school of thought), he should search for and recognize the evidence of his school to make his heart at rest and be one of those who are entrusted with the understanding of legal deduction and jurisprudence.

The book of *Fiqh As-Sunnah* is deemed to be one of the good books in this field.

5- Usul Al-Fiqh (Principles of Islamic Jurisprudence)

The Muslim should be acquainted with the principles of Islamic

Jurisprudence in order to know the agreed upon sources and evidences among jurists of the *Ummah*. These are the Glorious Qur'an and the *Sunnah*; proofs that have been agreed upon by the majority of the scholars, namely, *Ijma`* (Consensus of opinion) and *Qiyas* (Analogical Deduction), and also disagreed proofs or proofs of matters on which there are no available texts such as *Istihsan*, *Istislah*, *Istishab*, preceding Laws of Islam and opinions of the Companions and the like.

If the Glorious Qur'an and the *Sunnah* constitute the primary sources, then how can we deduce judgments from them? Who is permitted to do so? And upon whom is it incumbent? Who is permitted to imitate a *Faqih* (scholar) and who is prohibited to do so?

It is sufficient for the unspecialized Muslim to read in this field for example, *Al-Wajiz Fi Usul Al-Fiqh* (the Concise Principles of Islamic Jurisprudence) by Muhammad Al-Khudari or *Usul Al-Fiqh* (Principles of Islamic Jurisprudence) by `Abd Al-Wahhab Khallaf or *Al-Wajiz Fi Usul Al-Fiqh* (The Concise Principles of Islamic Jurisprudence) by Dr. `Abdull-Karim Zidan.

6- Islamic System

Among the things that should be grasped and studied to the utmost by the *Da`iyah* is the Islamic system. What is meant by the Islamic system is the study of the pure and pristine Islam, in whole and not divided. Islam is a comprehensive and integrated system of individual, social, material and moral life. In other words it is a moral, social, economic and ruling system (and other systems) which have introduced Islam as a comprehensive and integrated system.

There are numerous books that could be read in this field such as: *Usulud-Da`wah* (Principles of *Da`wah*) by `Abd Al-Karim Zidan.

Historical Knowledge

An important branch of knowledge which the Muslim should have is the historical one. History is a memory of mankind, a record of its events, an account of its exhortations and an upright witness for and against it. Knowing events and the realization of the Divine *Sunan* and its occurrence enables us to build the future on the guidance of the past and the present.

Human history does not haphazardly or aimlessly develop. Rather, it is controlled by laws similar to that which govern the universe, life and other things. Historical incidents do not happen coincidentally, but through special prerequisites which grant them a particular characteristic and orientate them towards a particular target.

Law governs history and the Book of Allah provides principles of an integrated methodology in dealing with the history of mankind. It moves with this process from just representation, compilation and calculation to the stage of deducing Laws, which govern the social historical phenomena. This is represented through continuous assurance in the Glorious Qur'an concerning the stories and history of preceding Prophets, groups of people and nations, and on the existence of laws to which historical progress is submitted with regard to its movement, development and transferring from one state to another.

History only gains its importance in a positive manner through study and experiments from which nowadays virtues and laws are derived. If we grasp these Divine Laws and use it to understand the political, social and economic events, we will be able to set plans with a clear vision and with scrutiny.

History repeats itself. Whenever circumstances are repeated and incentives are similar, consequences will then also be similar with the

same incidents taking place.

﴿Even this in no way did a Messenger come up to the ones even before them except that they said, "A sorcerer or a madman" Have they bequeathed (this saying) one to another? No indeed, (but) they are an inordinate people.﴾

(Adh-Dhariyyat: 52-53)

The Muslim should study the history of nations and peoples of the ancient and modern civilization. He should study the history of Ignorance (*Jahiliyah*), for whoever does not know the decadence of Ignorance, can not really realize the glory of Islam. He should study the history of the intellectual schools of thought and religions and prominent figures who have influenced the history of mankind. He should study important sects and groups. Moreover, he should be familiar with the movements of reform and regeneration in the history of Islam and also with the men who were sent by Allah from time to time to revive the religion of this *Ummah*.

The Muslim should study all of these aspects with alertness in order to be able to realize the Divine Laws which govern the course of events and not for the mere enjoyment and pursuit of historical events.

Literary and Linguistic Knowledge

Nowadays, we find aversion on the part of Muslims to reading literature and books on language so that they have confined themselves to old books which although they are of great importance and include the treasures of science and knowledge, the language is difficult, needing effort of the unspecialized reader to understand its expressions and grasp its meanings. This, in turn, may influence the literary taste of the reader and his ability to write with an elegant literary style which is

appropriate to the readers of this era.

In most cases, the Muslim needs to start his talk with a story or poetry or prose which raises the attention of other. It should be in an impressive style which he develops into the aim of his talk about Islam and *Da`wah*. If the *Muslim* is deprived of this trait, it will appear in his expressions, style of writing and speaking. The Prophet (peace and blessings be upon him) was truthful when he said,

"Of eloquence there is fascination and of poetry there is a wisdom." ⁽¹⁾

Until 1955, the modern Islamic library was generally composed of translated books of orientalist who concentrated on the theological aspect of Islam and the view that modern renaissance is in contrast with religious values. In this case, if the Islamic east wants to revive itself then it should not follow the European method which adopted secularism and excluded religion.

These books, in turn, with their deviated thought and poor language affected generations who lived in the fifties and sixties of this century.

When the literature of the Islamic Movement appeared with its deep meanings, elegant style and crystal-clear eloquence, the youth received them with a craving as the dry earth craves for rain. It created this intellectual overthrow which we find and witness all over the world today.

There is a great difference between the eloquence of Hasan Al-Banna, Sayed Qutb, Muhammad Al-Ghazali, Yusuf Al-Qaradawi and other writers and the translated books mentioned which, besides their barren meanings, are weak in style.

1. Reported by Ahmad.

Knowledge of the Humanities

In modern terminology, human sciences stand for sociology, social science, economy, morality, philosophy, history, education and sciences of childhood and others, which are correlated, to the cultures, balances and heritage of a nation. These sciences are a means through which western secularism slips into the thoughts of Muslims especially the youth and students.

When a student studies these sciences at school or university, he studies them from the Western point of view. The books or references which are available to him are published by Western intellectuals. Lately, Westerners have taken notice of this fact and have given it more attention than the concentration on arms and colonization. In his book, *Milestones*, Sayed Qutb has eloquently written: "Muslims can receive natural sciences such as chemistry, physics, biology, astronomy, medicine, industry, agriculture, administration, technical means and other branches related to this domain from Muslims and non-Muslims. But as far as creed, the general conception of universe, worship, manners, behavior, values, balances, principles of political, social, and economic systems and explanations of the motives of human activity and movements of human history are concerned, Muslims must not receive them except from the Divine source and from the Muslim who is truthful and righteous.

Therefore, the Muslim should read the human thought of West and East and compare it to the Islamic thought which emanates from the principles of Islam. Therefore, what is in alignment with his principles he should accept, and he should reject the rest.

This will only be fulfilled by studying these Islamic sciences in an adequate amount. As for the one who embarks upon the human sciences of the West, he will see no one except August, Kant and Dirkaïm in

social sciences, nothing except capitalism and socialism in economy, only Zionist rulers in politics, and only Greeks in philosophy. He will be just as Professor Najm Ad-Din Arbakan described: "We expelled the Greeks who occupied our lands, but they only returned to occupy our minds when we began to study their thought in universities as an ideal and righteous one.".

One will find also numerous Islamic Studies which have tackled these topics.

Scientific Knowledge

This matter is of great importance.

Nowadays, there are two classes of people. The first one is scholars and jurists who have studied Islamic sciences and have become well versed in them and subsequently have written about them. The second are those who studied modern sciences in colleges and universities having confined themselves to this area. There is a wide gap between the two groups.

In fact, this has affected the status of Islamic Movement. Sheikhs look down upon the young generations of Islamic Movement where most of them are educated in modern branches of knowledge and likewise youths do not respect their sheikhs, considering them old fashioned and are not able to cope with the modes and sciences of this age. This troublesome rift in turn has had a great effect on the Islamic Movement and its status before people and its programs which still belong to these sheikhs who know little about modern sciences. To put the matter straight, youths should pay due respect to their sheikhs; sheikhs should cooperate with the youth; and there should be scientific curricula accommodating the gap between both groups. In explanation of the verse,

﴿Surely, only men of knowledge are the ones of His bonds-
men who are apprehensive of Allah,﴾

(Fatir: 28)

the scholars of *Tafsir* said: "They are the scholars of *Shari`ah*, but I say, they include also the scholars of worldly sciences.

For example, the scholar of *Shari`ah* will never understand the dimensions of the verse,

﴿And of water we made every living thing.﴾,

(Al-Anbiya': 30)

He will only understand if he is acquainted with the theory of light-assimilation and the water-circle in the construction of the matter. So, if the Lawgiver's concept is combined with the scientific concept, what will materialize is creativity which was achieved by the early Muslim schools who were excellent in medicine, engineering, algebra, accounting and *Tafsir*, *Fiqh* and linguistics.

Realistic and Political Knowledge

This issue is also of great importance.

It is not sufficient for a Muslim to be well-versed in both *Shari`ah* and modern sciences only. He should understand the political status quo of his country and the international and regional influential politics.

He should be acquainted with the problems of minorities living in his country and around the world amongst which Muslims constitute minorities all over the world.

He should be familiar with different ideas, diverse ideologies and international politics with their positive or negative effects on Muslims and the Islamic Movement.

This kind of realistic or political knowledge is incumbent upon the proficient Muslim in order to save his time and effort.

In many issues, which have positive or negative effects on a Muslim's life, we find scholars give different and even contradicting points of view on them. In turn, people are divided between the opponents or the proponents of each group depending on the *Fatwas* of scholars. If we want to judge with good faith and pure intention, we should say, "The conflict between these *Fatwas* stems from the realistic and political knowledge, which is known to one group of scholars and unknown to the others."

How can politics governed by the *Shari`ah* be rightly understood if there is a group of scholars who do not know to what extent this issue or any other is. From this point we can say that, the Muslim should read and understand in depth in whatever helps him to understand the national, regional and international *status quo* such as memoirs of great statesmen and political studies. They should also pay due attention to news and political analyses. He will become as `Umar Ibn Al-Khattab described himself, "I am not a deceiver, but I cannot be deceived." In neglecting this, the Muslim world will remain a hostage under those who engage in scheming by night and day against Islam and Muslims among the leaders of the West and the East.

CHAPTER EIGHT

The Muslim Should Commit Himself to Spiritual Education (*Tarbiyyah*)

The Muslim should continuously maintain a system of *Tarbiyyah* of the self according to an integrated educational curriculum, which gives consideration to all aspects of the human. In doing so, he would not forget nor give preponderance to one aspect at the expense of another. As a result, he would have a sound personality and educate others what he had learnt.

Not long ago, a considerable collection of books was published which tackled Islamic education,⁽¹⁾ its characteristics, aims, and means. Undoubtedly, this is a positive phenomenon. The issue of Islamic education is still a polemic one. Therefore, publishing such books and the different viewpoints of their writers will crystallize this issue and clarify its aspects. Before examining and analyzing educational curricula of the Islamic Movement, it is better to shed light on

1. Such as `Ali Abdel-Halim's *Wasa'il At-Tarbiyah* (Methodology of Education), Abdul-Karim Zidan's *Usul Ad-Da'wah* (Principles of *Da'wah*), Yusuf Al-Qaradawi's *At-Tarbiyah Al-Islamiyah* (Islamic Education), Mustafa At-Tahan's *Fi At-Tadrib At-Tarbawi* (Educational Training) and Muhammad Qutb's *Manhaj At-Tarbiyah Al-Islamiyah*.

current issues concerning Muslims and study it briefly to know: Where we are, and where we stand.

Identification of the matter comes before drawing up a plan. Diagnosing the disease comes before prescribing the medicine.

How can we decide upon proper educational curricula before the diagnosis of the diseases which are spreading?

Such a curriculum builds the Muslim individual and qualifies him to treat diseases of the *Ummah* in certain stages. So, what are the issues concerning Muslims today?

The Issues Facing Muslims

Today, the Muslim world lives in a state of imbalance. It is a huge geographical expansion laden with wealth and its populations are more than a quarter of the world population. However, some areas are still under the yoke of foreign military occupation such as Palestine and other areas, but most of its countries have their political dependence and seats in the United Nations. So, with the exception of the politically dependant countries, all the countries of the Muslim world are living independently in all fields of life.

Yet, missionary arms still prevail in all Muslim countries. Their golden base is what the chairman of International Missionary Conference (held in Jerusalem), Zuimar, declared, "Don't ask me how many Muslims have adopted Christianity. Ask me how many Muslims act against Islam today?" Millions of Dollars are designated annually towards arms and campaigns which have succeeded in creating some anti-Islam areas which are agitated every now and then to deprive the Muslim world every chance of stability or progress. The war of Biafra in Nigeria and wars in the south of Sudan, India, Indonesia, Lebanon, Cyprus and Chad are mere examples of this invasion.

If missionary campaigns were one of the most important methods of crusade colonization in fixing its existence and spreading its ideas, then education has also constituted one of the most important means which missionaries depend upon in achieving all these important accomplishments. They, through institutes and universities, have done what their armies have failed to achieve in disfiguring the Islamic personality and changing its characteristic traits.

Orientalism came to fill the cultural vacuum in all fields. Until recently, the Islamic library was a mere production of this class which was saturated with the spirit of orientalism. Under the shade of this intellectual distortion, ideas were spread to demolish what remained of Islamic values and replace them with western and secularist ideas.

These ideas were adopted by our institutes, universities, educational incubators, and propagated by media until Islam became something strange and unused from which the educated person was ashamed to ascribe to himself.

Consequently, the results were as the usurping powers wanted them to be. The Muslims who are one *Ummah*, where all are equal except with piety and righteous deeds, were divided into various nations. Each one of these nations sought for its own heritage other than Islam and if it had none, those usurpers invented one for it to pride itself on and call others for. These countries even considered the Islamic idea of *Ummah* as a danger, threatening its regional, patriotic, and national entities.

Under the pretext of these ideologies, the state caliphate collapsed and its legacy was divided into straying and deformed regional countries at war with each other.

Of course, these weak countries are not capable of initiating political, economic, or scientific renaissance. Even if they consider it, they

will only suffer from border, regional and cultural problems which these foreign power initiated pulling them back to the nightmare of dependence again. Now racial discrimination and regionalism have divided Muslims geographically into cantons, religious sectarianism and ideological differences and divided Islam into one of the religions where the people stigmatize each other with disbelief.

Secularist Western laws replaced Islamic legislation. If the constitutions of these countries included articles such as: the state's religious identity is Islam, Islamic legislation as the sole source of jurisdiction, then they would be merely motes of ash, of no practical value, and as texts decorating constitutions.

The secularist Western social life replaced ours and we began to hear slogans like "Freedom for women" which aims at demolishing the social structure of Islam.

As for the economic aspect, the banks deal in interest and international banks have controlled our economy. Under the shade of these circumstances, our wealth and fortunes were lost and became, in most cases and areas, unhealthy for us.

This is the reality of Muslims today. This reality has distorted the Islamic *Ummah* and personality and has become something which bears little relation to the Islamic *Ummah*, which is eternal by its values and is dignified in its religion. So, if Islamic Movements want to restore the unity and entity of the *Ummah* and if they want to establish its personality and edifice on the basis of its religion and heritage, then, they should consider all these diseases which attacked the Muslim body, while implementing educational programs for this reform. They should also know that if these programs aim at treating a certain part of the society excluding others, then they will in turn be incapable of forming the Islamic personality in an integrated way in order to

play its role in resuming Islamic life.

Consequently, whoever will be in charge of the changing process, should profoundly and accurately understand the *status quo* of Muslims. If he is unable to do so, he will be incapable of changing himself and his society.

Islamic *Tarbiyyah* should restore the Muslim's entity and dignity. However, this cannot be achieved but through the following:

- Science, knowledge and rational ability,
- Political awareness and economic and social structure,
- Building the spiritual, religious and moral aspects,
- Glory and power.

Without this integrity, *Tarbiyyah* will be only partial treatment caring about certain aspects and neglecting other aspects.

Here we can say that whoever takes charge of the changing process, should continuously further himself with this integrated education.

Although the major aims of *Tarbiyyah* are the same, its temporary aims vary from one place to another and from one time to another according to the needs of the *Ummah*. For example, aims, methods and means of *Tarbiyyah* in an *Ummah* that wants to liberate Jerusalem from the Jews differs from those of a nation who are already strong and stable.

Characteristics of Islamic *Tarbiyyah*

In this domain we can say that Islamic *Tarbiyyah* has unique characteristics. They are as follows.

1- Concerned About Establishing The Righteous Man

All schools take interest in preparing a good citizen who serves even at the expense of others and who adopts his manners according to the welfare of his people.

For example, if Britain discovered that some moral values such as fulfilling a promise, honesty in dealings, avoiding fraudulence in production in matters which serve its interests, then its citizens should be committed to these values for the welfare of their country. Yet, some of the interests of Britain are essentially based on: lying, encroaching upon other people's interests in different colonies, cheating in commerce by exporting spoiled food and medicine, and shedding blood of other peoples. They do all these and are still moral people within and out their country in the viewpoint of Britain because they serve the interests of their country. Hence, the aim of *Tarbiyyah* then is to create righteous citizens!

Islam does not know this duality or these double-standards. Morality is a religious and civilized value which every Muslim should adhere to whatever the circumstances or results may be. The Muslim does not cheat the Muslim or the non-Muslim. He is truthful within his country and outside it. And if you ever meet a Muslim, who is not committed to these values, then be sure that he did not understand his Islam and was not properly educated in educational institutions.

The Islamic institution of *Tarbiyyah* of sound performance is that

which produces Islamic patterns which are equaled in moral values, even if these people are of different colors, countries and interests. They meet and become brothers due to the principle of Islamic morality.

2- Divine Aspects in Islamic Tarbiyyah

The religious or spiritual aspect of Islamic *Tarbiyyah* is the most important, the gravest, and the one most deeply-rooted, because the primary aim of Islamic *Tarbiyyah* is to form a believer.

Belief is not a mere saying or a pretentious call. On the contrary, it is a fact which stretches to the mind in order to be convinced, to the emotions in order to excite and to the will in order to move it and affect others. It is reported in a *hadith*, "Belief is what is deeply-rooted in the heart and proven by action."

Allah the Almighty says,

﴿Surely, the believers are only the ones who have believed in Allah and His Messenger, (and) thereafter have not been suspicious, and have striven with their riches and their selves in the Way of Allah.﴾

(Al-Hujurat: 15)

In Islam, belief is not a pure intellectual cognizance like that of scholars of *Tawhid* (Islamic Theology) and philosophers, or a mere spiritual joy like that of Sufis, or just a rite in worship like that of worshipers and ascetics. It is a sum of all these without extravagance, excessiveness and negligence. This is accompanied by positivity which constructs the earth with truth and fills life with goodness and guides man to righteousness.⁽¹⁾

1. Yusuf Al-Qaradawi, *At-Tarbiyah Al-Islamiyah* (Islamic Education).

The cornerstone of education according to Divine aspects is a heart which lives close to Allah, the Almighty. It is a heart which is sure and convinced about His Meeting and Reckoning, desiring His Mercy and afraid of His chastisement. If in the body there is a morsel of flesh that is sound and making the whole body sound, then it is the heart.

The conscious heart is something which Allah cares for, and is a place on which His bounties and "lights" have descended,

"Allah does not look at your physical and external appearance, but He looks at your hearts."

It is the sole record which the servant approaches his Lord with on the Day of Judgment, as a means of salvation,

﴿The Day when neither money nor sons shall profit (anyone), except for him who comes up to Allah with a sound heart.﴾

(Ash-Shu`ra': 88-89)

Without this heart which is filled with Belief and shining with conviction, man is deemed to be dead even if he is counted amongst the alive.

﴿And is he who was deceased, (and) then we gave him life, and made for him a light to walk by among mankind as one whose likeness is in the darkness, (from which) he is not coming out of them?﴾

(Al-An`am: 122)

Therefore, Islamic *Tarbiyyah* is aimed at reviving hearts from death, building them and polishing them against hardness. Allah, the Almighty says,

﴿Is it not due time for the hearts of (the ones) who have be-

lieved to submit to the Remembrance of Allah and that which come down of the Truth, and that they should not be as the ones to whom the book was brought aforetime? Then (their) span became long to them, so their hearts hardened; and many of them are immoral. ﴿

(Al-Hadid: 16)

In doing so, the heart deems what is difficult as easy, finds what is bitter as wholesome and tasty, relishes the torture, and even savors the hardships, as they are for Allah and in the way of Allah.

The human heart like the body needs three things:

- a) Protection to be safe,
- b) Nourishment to live,
- c) Medicine to be cured.

The first thing which the heart needs is to be protected from the love of this worldly life, for it is the root of every sin and the origin of every disease. To protect ourselves against it is to have firm belief in the Hereafter and to remember Allah's reward. We should also draw a balance between the trivialities of pure possession and the magnificence of Allah. In this respect Allah says,

﴿Whatever is in your presence depletes, and whatever is in the providence of Allah is enduring.﴾

(An-Nahl: 96)

Allah, the Almighty also says,

﴿Adorned for mankind is the love of lusts, for women and seeds and heaped-up hoards of gold and silver, and horses of mark, and cattle and tillage. That is the enjoyment of the present life; and Allah has in His providence the fairest re-

sorting. Say, "Shall I fully inform you of a more charitable (thing) than that?

For (the ones) who are pious to Allah, from the providence of their lord, are gardens from beneath which rivers run, (abiding) eternally therein, and spouses purified, and (Divine) satisfaction from Allah; and Allah is Ever-Beholding of His servants. ﴿

(Al `Imran: 14-15)

Besides these materialistic desires - desires of the stomach, sexual desires, love of money and power - there are still more dangerous desires such as desires of the heart, the self and pleasure, all of which are the worst god to be worshiped on the earth.

﴿And who is further into error than he who closely follows his prejudice, without guidance from Allah. Surely, Allah does not guide the unjust people. ﴿

(Al-Qasas: 50)

The desire for power and love of dominance, putting oneself in a rank higher than others, seeking notoriety, craving for the applause from common people or flattery from special ones is a destructive disease which attacks the heart and blinds, deafens, perishes and kills it. Unfortunately, many people have turned a deaf ear to such moral dangers and devoted their consideration to superficial perils such as theft, adultery and alcohol which although they are among the danger they are actually of lesser harm.

Islamic *Tarbiyyah* has given a large place in creating a Godly generation which will be sincere in their actions and seek nothing beyond them except Allah's Pleasure.

﴿Say, 'Surely my Prayer, and my rites, and my living, and

my dying are for Allah, the Lord of the worlds'. No associate has He; and this I am commanded, and I am the first of the Muslims. ﴿

(Al-An'am: 162-163)

Every Islamic Movement, which does not put among its first priorities educating its children and youth the fundamentals of their religion, is really a barren movement which spends its time in vain.

As for the nourishment of hearts, it is attained through frequent closeness with Allah, the Almighty, and engaging in His remembrance, praise and worship in a perfect way. Allah, the Almighty says,

﴿And in no way did I create jinn and mankind except to worship Me.﴾

(Adh-Dhariyat: 56)

The essential elements that Islamic *Tarbiyyah* observes in rites of worship are:

- adhering to the *Sunnah* and avoiding innovation.
- attention to obligatory duties. It is stated in a *hadith Qudsi*, reported by Al-Bukhari,

"My servant draws not near to Me with anything more loved by Me than the religious duties I have enjoined upon him."

- raising awareness and desire for congregational Prayers,
- raising awareness and desire for supererogatory acts, the same *hadith Qudsi* conclude:

"And My servant continues to draw near to Me with supererogatory works so that I shall love him."

- raising awareness and desires in the remembrance of Allah as Allah, the Almighty says,

﴿O you who have believed, remember Allah with much remembrance. And praise Him before sunrise and sunset.﴾

(Al-Ahzab: 41-42)

The best ways of remembering Allah are: recitation of the Glorious Qur'an, glorification, the utterance of the testification of Faith, supplication, seeking Allah's forgiveness and praying for the Prophet Muhammad (peace and blessings be upon him).

As for medicine of the hearts, if they made mistakes or deviated from the right path, it is repentance and seeking forgiveness.

Sincere repentance and truly seeking Allah's forgiveness can only be attained through penitence, fear of Allah's punishment and supplication to Allah with sincere worship and humble confession. Allah, the Almighty says,

﴿They (both) said, "Our Lord, we have done an injustice to ourselves; and in case you do not forgive us, and have Mercy on us, indeed we (both) shall definitely be among the losers.﴾

(Al-'Araf: 23)

The Muslim, who shoulders the task of change, will start first with himself before the others according to an educational, Divine, and integrated curriculum.

CHAPTER NINE

Frequently Remembering Allah and Avoiding Talkativeness

On the authority of Bilal Ibn Al-Harith who said that the Prophet (peace and blessings be upon him) said,

"A man may talk with a word, out of Allah's Pleasure, and does not think that it will elevate him to such status. So, Allah grants him His Pleasure until the Day of Judgment. (And) a man may talk with a word, out of Allah's displeasure, and does not think that it will degrade him to such status. So, Allah decrees on him His displeasure until the Day of Judgment." ⁽¹⁾

Meetings Are of Two Kinds

a) **Meetings of remembrance**, enjoining good, and forbidding evil or seeking permissible livelihood. Humanity needs these kinds of meetings for his religion and life. In such a meeting the person says good, does good, puts the various affairs in order, and only says what pleases Allah.

b) **Meetings** for the sake of passing time in which people only

1. Reported by Ibn Majah and At-Tirmidhi who said that it is a *Sahih hadith*.

gather for the purpose of talking. Allah, the Almighty says,

﴿No charity is there in much of their private conferences, except for him who command donation, or beneficence, or uprightness among mankind.﴾

(An-Nisa': 114)

If you ask one of those people: "What do you do here?" He will reply to you: "I am killing time." How does he waste his time while time is life itself? It is with time that he entertains, while most of talking is nonsense and sin!

Such a person jests with the honor of people saying such a man did so and so, and such a woman did so and so. Ibn Sirin said, "An *Ansari* man passed by a gathering of *Al-Ansar* and said, "Perform ablution because some of your talking is more evil than impurity itself. This may even be a root of enmity, hatred, sin and rancor."

He baselessly argues and disputes with others. That person objects to what others say by displaying their faults whether by insinuation or intention. As for his argumentation, he aims at confuting others and thwarting them by criticizing what they say and ascribing deficiency and ignorance to it. The incentive behind all of this is to assume himself as knowledgeable and favored when he encroaches upon others by revealing their faults."⁽¹⁾ Nowadays, most meetings are of this kind. They are futile, argumentative and merely platforms for boasting where magnanimity and honorable manners are lost. The Messenger of Allah (peace and blessings be upon him) said,

"After receiving guidance, no community went astray and did not deviate from the path it was following, except when

1. *Ihya' 'Ulum Ad-Din*, vol. 3, p. 117.

debaters turned them away from it." (1)

In another *hadith* he said,

"He who has given up controversial discussion while he is correct, for him there will be a house built in the highest place in Paradise. And he who has given up controversial discussion while he is on the wrong side, for him there will be a house built on the outskirts of Paradise." (2)

In some meetings of *Da`wah*, you find some people who pretend that they are zealous about Allah's religion. They memorize issues and argue throughout the meetings. These issues, whether right or wrong, have no value. They only occupy their time as well as the time of others. Disputation hardens the hearts which inherit malice. Malik Ibn Anas (may Allah be pleased with him) said, "This kind of argumentation does not belong to religion." The Prophet (peace and blessings be upon him) said,

"Before Allah, the most hatred are the quarrelsome debaters." (3)

Some other scholars have also said: "Beware of debate, for it effaces religion. Has a righteous man ever debated concerning religion!"

Due to this kind of argumentation which does not belong to religion, many dissensions have taken place in the structure of *Da`wah* and many people, who were thought to be righteous, became lost.

Now, vulgarity, revilement and obscenity are increasing in meetings. A person may start with an issue which is right and want to defend it and prove the point, but when he digresses in his representa-

1. Reported by At-Tirmidhi.

2. Reported by Abu Dawud.

3. Reported by Al-Bukhari.

tion, replying and refuting the opponent's arguments, he will be obliged to debate using harsh and insulting words or even lies. Anger may make a person forget the disputed issue and turned the matter into a debate between the two parties. Consequently, the whole issue of right and wrong will evidently be a personal issue in which every party will try to defeat his opponent.

The Prophet (peace and blessings be upon him) said,

"Beware of vulgarity, for Allah does not like vulgarity or the one who practices it." ⁽¹⁾

In another narration, he also said,

"A believer can neither be insulting, cursing, vulgar, nor obscene." ⁽²⁾

Moreover, Iyad Ibn Himar said, "O Messenger of Allah, a man of my fellow people may curse me although he is inferior to me. Is there any wrong to avenge myself from him?" The Prophet replied,

"The cursing parties are two howling and quarreling devils." ⁽³⁾

By this irresponsible speech, a Muslim may end up cursing another. Some righteous people may also commit the same mistake by cursing such a person because he is unjust and because he does not judge with what Allah revealed. `Aishah (may Allah be pleased with her) said, "Once the Prophet (peace and blessings be upon him) heard Abu Bakr cursing some of his slaves. The Prophet turned to him and said,

"O Abu Bakr, is it possible to be truthful and be someone

1. Reported by Al-Nasa'i and Al-Hakim.

2. Reported by At-Tirmidhi on a sound transmission.

3. Reported by Abu Dawud and Ahmad.

who curses? No, by the Lord of Ka`bah," he repeated it twice or thrice."⁽¹⁾

Consequently, Abu Bakr freed all his slaves and came to the Prophet and said, "I will never return (to such act)."

In another narration the Prophet (peace and blessings be upon him) said,

"Those who curse will neither be intercessor nor be witnesses on the Day of Resurrection."⁽²⁾

It is also reported that the Prophet (peace and blessings be upon him) made *Qunut* supplication in his Prayer for a month cursing those who had killed the people of Ma`unah until Allah, the Almighty revealed,

﴿You have nothing to do concerning the command, whether He relents towards them or torments them, for surely they are unjust.﴾

(Al `Imran: 128)

The Prophet stopped his supplication. ⁽³⁾

By the same token, the Prophet (peace and blessings be upon him) rebuked the Companion who cursed the adulteress, who was stoned to death saying,

"She has declared repentance to the extent that if it is divided between the people of Madinah, it will suffice them all."

In addition, the Prophet (peace and blessings be upon him) reproached the Companion who cursed Nu`aiman, who was punished

1. Reported by Ibn Abi Ad-Dunya.

2,3. Reported by Muslim.

many times in the assembly of the Messenger of Allah for drinking wine, saying,

"Don't help Satan against your brother!"⁽¹⁾

The reason behind mentioning all of these teachings is to remember that our brothers and sisters, in many cases, are careless in this. So, cursing in those situations has become a habit. "The believer is never one who curses."

Once a man came to the Prophet (peace and blessings be upon him) and said, "Counsel me!" The Messenger of Allah (peace and blessings be upon him) said, *"Don't curse others."*⁽²⁾

Therefore, Muslims should think over this and hold their tongues from this censured act.

Pleasant conversation and entertainment are loved in meetings. One may find youths, male and female, keen to play music of great choice of singers. We find some Muslims know everything about singers and chanters, the different bands for Islamic weddings, and all kinds of tapes. This is while, their preceding brothers and sisters spent time with each other in reading, studying, believing and applying with each other in the Islamic Movement to become more profound in its concept within themselves and others. We do not want to say that these Islamic songs are forbidden. What is forbidden is to occupy our minds, hearts and time with them. In this respect, the Prophet (peace and blessings be upon him) said,

"It is better for the stomach of any one of you to be stuffed with pus rather than to stuff (one's mind) with poetry."

1. Reported by Al-Bukhari.

2. Reported by Ahmad.

Here poetry in itself is not meant to be detested, for poetry and chanting are good or bad according to the wording. But, what is abhorrent for the person is to engage himself in this act until it occupies all his time.

So, let the youth return to reading and absorbing the matters of religion, for we will not be able to invite others to Islam through swaying, shouting or permissible⁽¹⁾ entertainment.

In gatherings, the rein is given to joking and jesting. It is known that joking and jesting are not forbidden, for the Messenger of Allah (peace and blessings be upon him) used to joke with his Companions, wives, and children and he also developed this manner for his Companions. However, what is forbidden is to allow joking to dominate whether true or false and to insist, continue, and exaggerate that which is inappropriate to Muslims. `Umar Ibn Al-Khattab (may Allah be pleased with him), who graduated at the school of Prophethood, said, "Whoever laughs a lot, his dignity will be decreased, whoever jests a lot will not be taken seriously, whoever exaggerates something will be known by it, whoever is a talkative, his faults will be increased, whoever's faults have increased, his shyness will be diminished, whoever's shyness has diminished, his piety will grow faint and whoever's piety is faint, his heart will die."⁽²⁾

In our Islamic heritage,⁽³⁾ many events have been recorded stating that such and such a person restrained from laughing for thirty years and the other for forty. However, we are not abiding by this nor are we convinced of their correctness. Laughing, joking, smiling, and refresh-

1. 'Permissibility' means in this context actions for which neither reward nor punishment is to be expected but which are permissible.

2. *Ihya' `Ulum Ad-Din*, vol. 3, p. 128.

3. Most of them are mentioned in *Al-Ihya'*, vol. 3, p.128.

ing the heart from time to time, all in moderation, are recommended in our religion.

What is forbidden is:

- To commit a sin,
- To tell a joke which causes malice and envy,
- To fill gatherings with jesting, or
- To lie while you are joking.

These manners are not appropriate to the Muslim. The Prophet of Allah used to joke but only with things which are true and warned us against those who lie to make people laugh.

Imam Hasan Al-Banna (may Allah bestow mercy upon him) advised the Muslim not to laugh much, because the heart which is related to Allah should be tranquil and respectful.

In gatherings, there is field for scoffing and scolding others. This is an abhorrent manner from which the believing Muslims should steer clear of for Allah, the Almighty says,

﴿O you who have believed, let not any people scoff at (another) people who may be more charitable than they; neither let women scoff (other) women who may be more charitable than they.﴾

(Al-Hujurat: 11)

What is meant by scoffing is contempt, scorn, and faultfinding in a way which is laughed at.

How can it be appropriate for the Muslim to scorn, defame and revile others by nicknames?

These are some of the diseases of gatherings that are transferred to

societies and Muslims and that afflict them with incurable diseases. The best treatment for these diseases is prevention. “The one who wanders around a sanctuary, will only fall therein. Truly every king has a sanctuary, and truly Allah's sanctuary is His prohibitions.”

CHAPTER TEN

Steering Clear of Hypocrisy

The Messenger of Allah (peace and blessings be upon him) said,

"Three traits co-existing in a person make him a hypocrite, even if he prays, fasts, and pretends to be a Muslim: When he talks, he lies; when he makes a promise, he breaks it; and when he is entrusted, he betrays."⁽¹⁾

In another narration it is reported on the authority of `Abdullah Ibn `Umar that the Prophet (peace and blessings be upon him) said,

"Four traits co-existing in a person make him a hypocrite. Furthermore, whoever has but one of these, possesses one of the hypocritical characteristics until he renounces it: When he speaks, he lies; when he signs a contract, he breaches it; when he makes a promise, he breaks it; and he abuses his opponents in time of dispute."⁽²⁾

The second *hadith* is critical to the practical reality of making *Da`wah* (calling others to Islam). The Muslim who works to reform his community on the basis of Islamic precepts, should have finished reforming himself personally, for Allah, the Almighty never changes the status of a people until they change what is in themselves. The hypocrite is the one who displays the opposite of that which is concealed. In the case of one who conceals his disbelief in the fundamen-

1,2. Agreed upon.

tals of faith, he is a true hypocrite and his judgment in the Hereafter is the same for the unbelievers. Moreover, his punishment may be more grievous than that of the unbelievers. Allah the Almighty says,

﴿The hypocrites will be in the lowest depths of the Fire; no helper wilt thou find for them﴾

(An-Nisa': 145)

Yet, in the case of one who conceals something other than disbelief in Allah and His Book, he remains guilty of a branch or more of hypocrisy. This is the hypocrisy of action. It is one of the most grievous sins.

Characteristics of a Hypocrite

His heart is sick

Allah, the Almighty says,

﴿In their hearts is a sickness. So Allah has increased them in sickness and for them is a painful torment for (that) they used to lie﴾

(Al-Baqarah: 10)

He makes mischief on the earth

Allah, the Almighty says,

﴿And when it is said to them, 'Do not corrupt in the earth', they say, 'Surely we are only righteous doers. Verily, they are the ones who are corrupters but they are not aware.﴾

(Al-Baqarah: 11,12)

He charges the believers with foolishness

Allah, the Almighty says,

﴿And when it is said to them, 'Believe as mankind has believed', they say, shall we believe as the fools have believed?﴾ Verily, they, only they, are surely the fools, but they do not know﴾

(Al-Baqarah: 13)

He is the fiercest of opponents

Allah, the Almighty says,

﴿And of mankind (there is) he whose saying upon the present life makes you admire (it), and calls on Allah to witness what is in his heart, (yet) he is most obstinate in adversaries. And when he turns away, he (diligently) endeavors about the earth to corrupt in it, and cause tillage and stock to perish; and Allah does not love corruption﴾

(Al-Baqarah: 204,205)

He supports the unbelievers, while he lies in wait for the defeat of the Believers

Allah, the Almighty says,

﴿Give (good) tidings to the hypocrites that they shall have a painful torment. (The ones) who take to themselves the unbelievers for their patrons, apart from the Believers; do they (inequitably) seek might in their presence? Then surely might altogether belongs to Allah﴾

(An-Nisa': 138,139)

He deceives people and is sluggish in performing acts of worship

Allah, the Almighty states,

﴿Surely, the hypocrites try to deceive Allah, and He is deceiving them, and when they rise up for Prayer, they rise up lazily, showing off to (other) men, and they do not remember Allah except a little﴾

(An-Nisa': 142)

He seeks judgment from Taghut⁽¹⁾

Allah, the Almighty says,

﴿Have you not regarded (the ones) who assert that they have believed in what has been sent down to even before you, would (go) for judgment to Taghut and they have already been commanded to disbelieve in it? And Satan would (like) to lead them into far error.﴾

(An-Nisa': 60)

He stirs up sedition and corruption among the Believers

The Almighty Allah says,

﴿And if they had gone out among you, they would in no way have increased you except in confusion, and would indeed have hurried about amidst you inequitably seeking to stir up sedition between you; and (some of) you are con-

1. The word *Taghut* as mentioned in the Glorious Qur'an refers to an idol worshiped by the pagan Arabs. However, the meaning of the word, in modern times, applies to all false beliefs and systems. (Editor)

stant listeners to them; and Allah is Ever-Knowing of the unjust (ones). ﴿

(An-Nisa': 47)

He lies

The Messenger of Allah (peace and blessings be upon him) said,

"Three are the signs of the hypocrite: When he talks, he lies; when he makes a promise he breaks it; and when he is entrusted, he betrays."

He defames the people of truth

Almighty Allah states,

﴿*And of them is he who defames you concerning donations, so in case they are given thereof, they are satisfied; and in case they are not given thereof, lo! (Them) they are wrathful.*﴾

(Al-Tawbah: 58)

He breaks his commitments

Allah, the Almighty says,

﴿*And of them are the ones who covenanted with Allah, 'If He brings us of His Grace, indeed we shall definitely donate and indeed we shall definitely be of the righteous'. Yet as soon as He brought them of His Grace, they were miserly with it, and turned back, (while) veering away (from His Words). So He has made the consequence (to be) hypocrisy in their hearts, until the Day they meet him for that they failed Allah in what they promised Him, and for that they*

were often lying. ﴿

(Al-Tawbah: 75, 77)

He mocks the Believers

Allah, the Almighty states,

﴿The ones who defames the ones of the believers who volunteer (their) donations and find (nothing) except their endeavors, and so scoff at them; Allah has mocked at them; and they shall have a painful torment.﴾

(Al-Tawbah: 79)

He advises others to abandon Jihad

Allah, the Almighty states,

﴿The ones who left behind exulted with their seats behind the back of the Messenger of Allah, and hated to strive with their riches and their selves in the Way of Allah; and said: 'Do not march out in the heat.' Say, 'The fire of Hell is strictly hotter' if they (really) comprehend.﴾

(Al-Tawbah: 81)

He endeavors to hurt the Believers

Allah, the Almighty states,

﴿And the ones who have taken to themselves a mosque (imposing) injury and disbelief, and (to cause) disunity among the believers, and as outpost (of observation) for the ones who warred against Allah and His Messenger aforetime; and definitely they will indeed swear; 'Decidedly we would do nothing except the fairest (deeds)', and Allah bears wit-

ness that surely they are indeed liars. ﴿

(Al-Tawbah: 107)

It becomes clear that hypocrisy consists of all this deviation in ideas and application. Furthermore, the hypocrites have been doomed to spend eternity in the lowest levels of Hell. Then, is it right to call them hypocrites or to suggest aspects of hypocrisy to those who call others to Islam and set their persons and wealth forth to support Allah's Religion on earth?

The answer is 'Yes'.

Those who call others to Allah's Path are (above all others) in the most in need of judging themselves in order to protect their own ideas from error. No one succeeds in the Religion of Allah except the one who purifies his soul, cleanses his heart and straightens his path. Therefore, the Muslim is in constant need of reexamining himself from time to time so as not to leave a single opening through which the Devil can launch his missiles without bolting it shut.

Satan has nothing to do with the righteous persons of deep-rooted faith. The stronger the faith, the lighter Satan attacks, while the weaker faith, the heavier Satan attacks.

Abu Dawud reported on the authority of Hudhaifah Ibn Al-Yaman who said, "Hearts are of four categories. The first is the encased heart, which is the heart of the unbeliever. The second is the armored heart, which is the heart of the hypocrite. The third is the pure heart, in which light radiates, which is the heart of the Believer. The fourth is the heart in which belief and hypocrisy exist. The belief in this heart is like a tree that is supplied with fresh water, while the hypocrisy is like an ulcer that festers with pus and blood. Whichever one of these overcomes the other (either faith or hypocrisy) will prevail."⁽¹⁾

1. Ibn Taimyiah said, "It is reported as *Marfu'un* (Traceable) in the *Musnad*".

The heart in which both faith and hypocrisy exist, is the heart which Satan engages in debate and which he tries to trick. The more hypocrisy increases, the more darkness of the heart intensifies until hypocrisy is complete and darkness overwhelms the whole heart.

In fact, this matter is critical for hypocrisy slinks quietly into the heart. It is thus significant that the Companions of the Prophet (peace and blessings be upon him) were fearful of hypocrisy to the extent that they accused themselves of it. Ibn Abu Mulaikah reported, "I have met thirty of the Companions of the Prophet (peace and blessings be upon him) each of whom feared hypocrisy in his own heart." Even the just Caliph `Umar Ibn Al-Khattab (may Allah be pleased with him) implored to Hudhaifah Ibn Al-Yaman, whom the Prophet (peace and blessings be upon him) entrusted to keep the names of the hypocrites as a secret, to tell him whether his name was among them.

However, let us now return to the *hadith* which establishes that: The telling of lies, the breaking of one's promises, the breaching of contracts and the abuse of others in times of dispute, are the characteristics that identify a hypocrite even though he prays, fasts and claims to be a Muslim. Should all of these traits be found in a single person, he is a complete hypocrite. Similarly, even if only one of them is present, he still possesses one hypocritical characteristic until he renounces it entirely.

Why did the *hadith* single out these four traits in particular? What are their effects on the heart of the believer and on the Muslim society in general?

Truthfulness

Truthfulness is one of the characteristics of faith and its fruits. Allah, the Almighty says,

﴿O you who have believed, be pious to Allah, and be with the sincere ones.﴾

(Al-Tawbah: 119)

Truthfulness is divided into six categories:⁽¹⁾

1- Truthfulness in speech, i.e., the tongue speaks nothing but the truth.

2- Truthfulness in intention and will, i.e., the tongue speaks the truth with the sole motivation of seeking Allah's Pleasure and not the pleasure of the ego.

3- Truthfulness in resolute determination and firm will to maintain a course towards Allah.

4- Truthfulness in the determination to implement one's decisions for the soul may be strong at the time of decision and weak at the time of fulfillment.

5- Truthfulness in action for in the contradiction between the internal and external there is an intention known as *Riya'* (showing off); a simulation which invalidates sincerity if done intentionally. Yet, even if it is unintentional, it still invalidates truthfulness, because truthfulness involves adherence to the truth in public and in secret.

6- Truthfulness in the ranks of faith such as truthfulness in fear, hope, reverence, abstention, satisfaction, trust and love. However, this is the highest in the ranks of truthfulness.

1. Al-Ghazali, *Ihya' `Ulum Ad-Deen*.

Allah, the Almighty says,

﴿And say, 'Lord! Cause me to enter a sincere entry and to go out a sincere outgoing and make of me, from very close to you, a ready vindicating authority'﴾

(Al-Isra': 80)

The meaning of the verse is that a true Muslim should not enter into anything, engage in anything, go out from anything or relinquish anything unless it is intended for Allah and after seeking His Guidance only. However, when a Muslim achieves this degree of truthfulness, he will then hope for life but only as a means of getting Allah's Pleasure.

This is the truthfulness that leads to righteousness and Paradise.

The Messenger of Allah (peace and blessings be upon him) said,

"Verily, truthfulness leads to righteousness and righteousness leads to Paradise, and a man is recorded with Allah as a sincere one so long as he is truthful. However, lying leads to immorality and immorality leads to the Hell-Fire, and a man is recorded with Allah as a liar so long as he lies."⁽¹⁾

I- Telling Lies

Contrary to truthfulness is lying. Lying leads to immorality, and thus to Hell-fire as a result. The Messenger of Allah (peace and blessings be upon him) warned us saying:

"Beware of lying, for lying accompanies immorality and the two together are the Hell-fire."⁽²⁾

1. Agreed upon.

2. Reported by Ibn Majah, Al-Nasa'i with a good transmission.

Lying indicates the hypocrisy rooted in the heart and the betrayal that appears on one's tongue. The Messenger of Allah (peace and blessings be upon him) said,

"What a grievous treachery it is to tell your brother something while he believes you and you are lying."⁽¹⁾

Lying is a deviation from the instinctive behavior of man and a contemptible vice that reveals how deeply corruption has penetrated his soul. It is an abnormal behavior that develops from an evil origin and sends him racing to commit sins, even without necessity. Lying is, in fact, one of those vices whereby its treatment is a lengthy process, not unlike illnesses which infect the human body. These diseases are not different than the fear felt by those obsessed by a phobia or the stinginess of others, which forces their hands to withdraw even when they try to give charity. If these diseases are excusable, it does not follow that those who engross themselves in lies and live amongst people while deceiving them are excused.⁽²⁾

Allah's Messenger (peace and blessings be upon him) said,

"The believer may be naturally disposed to any shortcoming except treachery and lying."⁽³⁾

The Messenger of Allah (peace and blessings be upon him) was asked, "Could a believer be a coward?" He replied, "Yes." He was asked again, "Could a believer be a miser?" He replied, "Yes." He was asked once more, "Could a believer be a liar?" He replied, "No."

It was precisely this reason that many had already abandoned ly-

1. Reported by Al-Bukhari.

2. Muhammad Al-Ghazali. *Muslim Character*, p. 56.

3. Reported by Ahmad.

ing even during the *Jahilliyyah* (Pre-Islamic) period. It was Abu Sufyan, the leader of the opposition in Makkah, who stood before the Byzantine Emperor Heraclius and was asked about the character of Prophet Muhammad (peace and blessings be upon him). Abu Sufyan later commented on this occasion, saying, "I was more eager to tell a few lies on this particular occasion than on any other before, yet I could utter nothing but the truth."

It was also Caliph Hisham Ibn `Abdul-Malik who once said to Ibn Shihab Al-Zuhari, "You lied." Ibn Shihab responded in shock, "I lied! By Allah! If a revelation were to be sent down from heaven permitting lying, I will still not lie."

Thus, lying clearly contradicts a flawless nature and an upright disposition. `A'ishah (may Allah be pleased with her) said,

"The most detested character by the Companions of Allah's Messenger (peace and blessings be upon him) was that of the liar. The Messenger of Allah (peace and blessings be upon him) used to watch each of his Companions when he seemingly lied until he repented to Allah Most High."⁽¹⁾

Allah's Messenger (peace and blessings be upon him) used to take the utmost care while raising the first Muslim generation, developing the first Muslim society and building the first Muslim State, to ensure that each brick in the preparation of the structure was sound. Thus, he (peace and blessings be upon him) counseled his Companions saying,

"Stick firmly to truthfulness even if you foresee perishing resulting therefrom, for in it lies the true safety."⁽²⁾

Moreover, he warned them of the heinous nature of lying, saying,

1. Reported by Ahmad.

2. Reported by Ibn Abi Al-Dunya.

"When a servant tells a lie, the angel goes away from him a distance of a mile because of the putrid smell emitted as a consequence of his action."⁽¹⁾

The Messenger (peace and blessings be upon him) was keen to purify their hearts of doubt and suspicion, saying,

"Beware of suspicion for suspicion is the most untruthful of speech."⁽²⁾

He (peace and blessings be upon him) also said,

"Leave that which makes you doubt for that which does not make you doubt, for truth is confidence and lying is doubt."⁽³⁾

Islam strictly insists that mothers implant the virtue of truthfulness in their children while they are still young. On the authority of `Abdullah Ibn `Amir who said: "Once my mother called me while the Messenger of Allah (peace and blessings be upon him) was in our house. She said, "Come here and I'll give you..." The Prophet (peace and blessings be upon him) asked her, "What do you intend to give him?" She replied, "I intend to give him some dates." He (peace and blessings be upon him) said to her,

"It will be written that you lied to him, if you do not give him anything."⁽⁴⁾

Asma' Bint Yazid reported that she once asked the Prophet, "O Messenger of Allah! If one of us (women) said concerning something that she longs for, 'I do not long for it', would that be considered a lying?" He (peace and blessings be upon him) replied,

1. Reported by At-Tirmidhi.

2. Reported by Al-Bukhari..

3. Reported by At-Tirmidhi.

4. Reported by Abu Dawud.

"Telling lies is recorded as telling lies, even the smallest lie is recorded as a small lie."⁽¹⁾

That's how the first Muslim generation began seeking truth and speaking the truth, moving away from lying and regarding it as loathsome. Thus, they were able to build a great human civilization where the human being could be satisfied and live a joyous and honorable life. Would you then dare to compare those days of construction and these of demolition?

On the first day that the ruler used to begin his term he would remind his subjects: "Truth is a trust and lying is treachery; lying and immorality are paired in the fires of Hell."⁽²⁾

Nowadays, we find rulers building palaces for their people, but only in the air. They build up power for them, but only in their imagination. They claim to set man free, but reality reveals the lie. Trust between the ruler and the ruled has vanished. Their policies are lies and their agendas are propaganda.

In the past, one could rely on the authenticity of transmission because one person used to report something and you could find a man who would testify concerning his brother in faith, "If he really said it, it is perfectly true." These days, however, with all that we are informed by the media, the people ignore it, saying, "Journalist talk."

In our former time of dignity, the ruler was just like any of his subjects: he had rights and duties. No distinction was made between him and the rest of the people. Their exemplary role model was the Prophet Muhammad (peace and blessings be upon him) who continuously

1. Reported by Muslim.

2. The first public address of Abu Bakr Al-Siddiq after he was entrusted with the position of the Caliph.

demanding.

"Do not over-praise me, as was done by the Christians who over-praised the son of Mary. Verily, I am nothing but a servant of Allah. So, (it is better to) say, '(Muhammad is) the servant of Allah and His Messenger.'"

Today, poems and slogans are elaborately composed, the media is engrossed and the people are obliged to go out to the streets chanting and praising the ruler, claiming that he is a beam of light in the midst of darkness.

In our former days of dignity, the motto of business transactions between people was this of the Prophet (peace and blessings be upon him),

"The buyer and the seller both have options until they separate: if they speak the truth, their transaction will be showered with blessings. But if they lie, their transaction will be void of blessings."⁽¹⁾

Nowadays, not only are cheating, deceit and lying prevalent in the vocabulary of both local and international trade, but also jeopardize the people's nourishment, offering that which is debased and corrupt.

In our former period of dignity, the people led a normal life in which they could have fun, sing and even joke around, but they would only do so in truth. Today, we find, instead, thousands of publications and thousands of television programs costing millions of dollars spent on the media that is basically founded upon lying, deceit and the decline of morals. This creates a generation in which lying and delusion are inherent. The Prophet (peace and blessings be upon him) described

1. Reported by Ahmad.

this generation saying,

"Woe to the one who tells lies to make people laugh. Woe to him, woe to him."⁽¹⁾

Back in the glorious days of the early Muslims, the greatest and the smallest of the people used to be equal before the law. They used to seek the truth and both the plaintiff and the defendant were eager to seek justice so as to incur the disgrace in this life (should the verdict be decided against them) rather than postpone it to the Hereafter. But, today, the saying being circulated in our courts is 'a witness who has seen nothing'. And, if anyone was ordered to take an oath, he would say cavalierly, 'Bring on the relief.'

In the days of our dignity, Muslims used to speak the truth and nothing but the truth until they were recorded with Allah's truthful servants. Whereas now, unfortunately, people have become accustomed to lying until they have been recorded with Allah as liars. That was their station and this is sadly ours. So if there comes a generation characterized by righteousness and desiring the return of the *Ummah* to the straight path, their children should then adhere to the course of their predecessors and their leader word by word, saying by saying, action by action according to the commands of the Most Compassionate,

ﷻ It is not righteousness that you turn your faces around in the direction of East and West; but righteousness is (in him) who believes in Allah, and the Last Day and the angels, and the Book, and the Prophets and brings wealth in spite of his love (for it) to near kinsmen, and the orphans, and indigent, and the wayfarer, and the beggars, and (to ransom) necks, and to keep up the Prayer, and bring the Zakah, and they

1. Reported by Abu Dawud and At-Tirmidhi.

who fulfill their covenants when they have covenanted, and the patient (ones) in misery and tribulation, and while in violence those are they who act sincerely, and those are they who are pious. ﴿

(Al-Baqarah: 177)

Dear Muslim Brother and Sister!

Have you understood why lying is one of the doors to hypocrisy and how it marks one's heart with black spots until darkness envelops it completely? Have you realized the importance of striving toward truth until its effects become visible on your face and honor? You should follow the suit of your leader, *Al-Mustafa*, the Prophet (peace and blessings be upon him), when he used to call the Arab tribes to Islam. Some fools said, "Do not believe him; he is a liar." Thereupon, those among them who were reasonable replied, "By God! Neither is his the face of a liar, nor is his voice."

We want you to be an esteemed individual so that people will say, "Here comes the truthful one and there goes the truthful one!". To be so esteemed in such a way that you can call others to Islam in a manner that builds and reconstructs, and not just as empty words that go in one ear and out the other.

II. When He makes a Promise, He Breaks It

This is another serious behavioral and social epidemic. As the individual's character becomes shaky, his tongue precedes his mind, he becomes increasingly talkative and he makes promises freely, without condition. Then, when he comes to fulfill them, he finds himself unable.

This behavioral disease can have very serious effects on both the levels of the individual and the society. Imagine yourself waiting for

somebody who did not keep an appointment. How much time would you waste while waiting? How much of your busy schedule would be destroyed because he broke his promise? False promises today are characteristic of the individual, the society, the rulers, the ruled and the planners.

However, Islam has treated this dangerous disease which is considered a part of hypocrisy. Allah, the Almighty says,

﴿O you who have believed, fulfill your contracts.﴾

(Al-Ma'idah: 1)

Also, in commending His Prophet Isma'il (peace and blessings be upon him) He says,

﴿And mention in the Book Isma'il, surely he was sincerely (true) to his promise.﴾

(Maryam: 54)

The Companions of the Prophet (peace and blessings be upon them) had stories reflecting the utmost precision in this matter. When death was just about to overtake `Abdullah Ibn `Umar (may Allah be pleased with them both), he said, "A man from the tribe of Quraish proposed to marry my daughter and I gave him something very similar to a promise. By Allah! I am afraid to meet Allah with one-third of the marks of a hypocrite. I bear witness to all of you that I agree to wed my daughter to him."

Everyone is faced from time to time with reasons that prevent him from keeping his promises. Yet, it is only appropriate that these reasons be real enough to equal the importance of the promise and the gravity of breaking it. One who promises to meet someone and breaks that promise by meeting someone else will only find understanding if the excuse was truly acceptable. It would certainly leave a negative

impression if the reason was untrue or the apology was not made in the first place.

Since such reasons are possible these days. Telephone lines make excusing oneself from an appointment or rescheduling much easier. Thus breaking one's promises has become less excusable. Keeping one's promises is a characteristic of civilization, which Muslims should adhere to whether as an individual or an institution.

Unfortunately, Muslims still live in a terrible state of backwardness, showing admiration for what they have heard or seen in the West concerning punctuality, although they conveniently forget when asked to fulfill their promises. However, there is a great gap between the West's conception of keeping one's promise and that of Muslims. The West regards being punctual and reliable a smart business move from which they derive a profit whereas for the Muslim it is a religious way of life focused solely and completely on the worship of Allah. So, along comes a battalion, claiming that it will put society back on the track and transform all of its backward characteristics. The first thing that must be done, however, is to improve its own respect for time, promises, contracts and agreements.

Someone struggles in late and excuses himself by saying,

- "Somebody came by without an appointment!"

I am amazed! How dare you let chaos conquer order? He comes to you without a previous appointment so to be generous to him, you break your promise with another.

- He may claim, "I forgot."

No, you did not forget, you simply did not consider it important enough.

When the individual continues to value his promises and recognize

that this is a religious and civilized value on which the development of the *Ummah* depends, only then will it be impossible for him to forget. Have you ever forgotten the hour that you have to work or eat?

- He might argue, "So what's the difference between 8 and 10 o'clock?"

Answer him saying, "It is the same as the difference between progression and backwardness, awareness and unawareness and order and chaos."

Dear Muslim Brother and Sister!

What would you like to be? One who is true to his word, and honors the terms of his contract by building and raising the edifice, or one of an enormous herd that demolishes every magnificent value in our religion?

III. When He Is Entrusted, He Acts Treacherously

The literal meaning of a 'trust' is that you safeguard something that someone entrusted to you. You should, with no doubt, pay it back complete and intact, without it having been diminished in the slightest. This was how the Prophet (peace and the blessings be upon him) who was known to his people as *Al-Amin* (the trustworthy) used to handle such matters. Even on the dangerous night of the migration to Madi-nah, he went, with `Ali Ibn Abu Talib (may Allah be pleased with him) sleeping in his place to restore the deposits of the people of Qu-raish.

The broader meaning of the concept of a trust encompasses the fulfillment of all of one's responsibilities. Man is charged with responsibility in every field as related in the *hadith*,

"All of you are guardians and responsible for your wards

and the things under your care."

Consequently, it is a trust for him to improve his supervision of his responsibilities: the teacher in his school, the student in his class, the farmer in his field, the manufacturer in his factory, the woman in her house, the servant, the old, the young, the leader, etc. These trusts demand that the people exert themselves, be devoted in their work and be vigilant over the rights of those under their charge. If any individual was negligent of any one of his trusts, people would be deprived of their rights and corruption would worsen. A man came to the Prophet (peace and blessings be upon him) asking,

"When will the Last Hour come?" The Prophet (peace and blessings be upon him) answered, "When the trust is forfeited, wait for the Last Hour." The man asked again, "How would it be forfeited?" The Prophet (peace and blessings be upon him) replied, "When power rests in the hands of he who lacks the support of his people, you wait for the Last Hour." (1)

When the teacher becomes corrupt, his students will fail; when the curriculum becomes corrupt, the *Ummah* will be lost; when hearts become corrupt, the entire society falls into decline; when the scholars become corrupt, the rulers will become negligent; and when the rulers become corrupt and power falls into the wrong hands, then wait for the Last Hour.

A man may be good but weak. It is concern of trusts that his weakness prevents him from assuming control over the affairs of people.

It is narrated on the authority of Abu Dharr (may Allah be pleased with him) who said, "I asked, 'Oh Messenger of Allah! Why do you

1. Reported by Al-Bukhari.

not make me a governor?' He (peace and blessings be upon him) hit my shoulder with his hand and then said,

'Oh Abu Dharr! You are weak and it is a trust. It is on the Day of Judgment shame and remorse except for the one who assumes leadership rightfully and executes his duties likewise...'⁽¹⁾

It is a trust not to allow considerations of region, tribe, language, favoritism or bribery to interfere in choosing the suitable person for a given rank or position.

Allah's Messenger (peace and blessings be upon him) said,

"He who appoints a man as a group leader while there is among them one who is more pleasing to Allah, he has betrayed Allah, His Messenger and the Believers."⁽²⁾

He (peace and blessings be upon him) also said,

"He who is responsible for any of the affairs of the Muslims and appoints one of them out of favoritism, the curse of Allah is on them. Allah will not accept from him any expenditure or any act of justice until He makes him enter the Hell-fire."⁽³⁾

Under the shade of this refined Islamic system of trusts, opportunities are made equal, fabricated distinctions are eradicated and man is restored to the original dignity with which Allah created him in which nothing gives him precedence over others except his good deeds. The righteous and pure man is capable of assuming command over the affairs of the Muslim *Ummah*. He loses sleep over this trust until he ful-

1. Reported by Muslim.

2,3. Reported by Al-Hakim.

fills it perfectly. He even refuses to eat a wholesome morsel of food unless he asks, "Are all the Muslims eating like this?" If the Muslims' needs were many and renewed and their problems were numerous and developing, he would live for them to the extent that he is even distracted from himself and his family.

In the case of the incompetent man who gets power through some regional or administrative loophole or seizes authority to dominate the *Ummah* by even uniting with its enemies, he knows well that the honest men of the *Ummah* openly reject him, so he conspires against them. His only concern is that rebellion is stirring and his impotence is increasing. The former ruler is responsible, trustworthy and just, while the latter is a traitor and a thief whose hand should be amputated. The Prophet (peace and blessings be upon him) said,

"Whosoever has been charged with a task, has received his due compensation and then takes anything additional, this is exploitation." ⁽¹⁾

Also, if you were with a group in company, it is a trust to live up to the contract and observe its stipulations. Likewise, if you are participating in a committee, it is a trust to keep its secrets if the session was confidential. The Prophet (peace and blessings be upon him) said,

"If a man told another man something, then turned his face, it is a trust." ⁽²⁾

The Prophet (peace and blessings be upon him) said,

"All meetings are confidential except three: a meeting conspiring to shed blood illegally; to commit adultery or forni-

1,2. Reported by Abu Dawud.

cation; or to acquire someone's property without right."⁽¹⁾

He (may peace and blessings be upon him) said,

"On the Day of Resurrection, the most grievous betrayal of trust, will be the case of a man who disclosed the (marital) relation between him and his wife in front of people."⁽²⁾

In fact, in countries that do not put the Law of Allah into effect many Islamic institutions demand a return to Allah's Book and the *Sunnah* of the Messenger of Allah (peace and blessings be upon him). The followers of these institutions call to:

- enjoining good and forbidding evil,
- spending in the Cause of Allah,
- listening and obeying both in times of ease and in times of hardship with appropriate courtesy.

However, those people have contracts, and there exist between them agreements, and listening and obeying in a courteous manner, so it is a kind of trust to keep these contracts and confidential meetings. Even though one may choose to leave this or that group, it is a part of his honor to keep his contracts and promises. He should not, moreover, let anger steer him off the right path, make him betray his trusts and cause him to deal ungraciously with himself, his brothers or the *Da`wah*.

"Undoubtedly, trust is a tremendous virtue that cannot be born by feeble men. Allah has drawn the example of its weightiness in that it overburdens all that is in existence. Therefore, it behooves man not to

1. Reported by Abu Dawud.

2. Reported by Ahmad.

underestimate or neglect it."⁽¹⁾

The Almighty Allah says:

﴿Surely We set forth the Trust to the heavens and the earth and the mountains. Yet they refused to carry it and felt concerned about it; and man carried it. Surely he has been ever-unjust, ever-ignorant.﴾

(Al-Ahzab: 72)

The *Ummah* once rose and advanced when it improved its choice of leaders. This was reflected in the spread of trust and keeping of trusts among the general public. When the Muslim troops brought Khusrau's bracelets before the Caliph `Umar Ibn Al-Khattab, he took notice and said, "Verily, those who brought these must indeed be trustworthy." `Ali Ibn Abu Talib said, "They saw your abstaining so they abstained; had they seen you indulging, they would have indulged."

So it is because that traveler who was able to travel safely from Baghdad to Hadramaut (in the south of the Arabian Peninsula) without fear of anything but Allah and the wolf, because of his sheep. This is due to the fact that the ruler himself was occupied with ensuring this security to the extent that he feared being questioned by Allah concerning the beast of burden that stumbled far out in the land of Iraq and why he did not pave its path.

Dear Muslim!

Trust is of great consequence. Anas (may Allah be pleased with him) reported that the Prophet (peace and blessings be upon him) did not give a sermon without saying,

"There is no faith in the one who does not safeguard that

1. Muhammad Al-Ghazali, *the Muslim Character*.

which is entrusted to him and no religion in the one who does not keep his covenant."

Thus, the Muslim youth who aspires to resume a truly Islamic life should be reliable with himself, his brothers, the *Ummah* and religion until this becomes one of his inherent characters.

IV. In Times of Dispute, He Abuses His Opponents

Abuse in times of dispute is the final characteristic of a hypocrite as explained by the Messenger of Allah (peace and blessings be upon him). However, it should be clarified that dispute is more than possessing different viewpoints. "Since maintaining different points of view is natural, differences in comprehension and deduction will come about. There is variation in the speed and the order in which people process evidence; in fact, many are ignorant of proof in the first place. Other variables are in the individual's total body of knowledge whether it be vast or limited and the fact that some people hear things that others have never heard before. Environmental factors affect the personal narration, causing differences in interpretation. All of these variables combine to render impossible any attempt to merge these differing viewpoints into a single opinion regarding each detail in the many branches of religious knowledge. Furthermore, such an attempt would contradict the nature of this religion."⁽¹⁾

Difference is of two types:

- Difference for the sake of Allah and the truth, which is devoid of selfishness and individualism and, of course, above all personal feelings or emotions.

1. Hasan Al-Banna, *The Tract of Our Mission*, p. 48.

- Difference initiated by an individual or a group in the interest of personal needs. This kind of difference inevitably leads to enmity, grudge and may even lead to abuse.⁽¹⁾

"When enmity intensifies and its roots become deeply entrenched, and its thorns loom large, the lush roses of belief wither and the peace and comfort they provide vanish.

Enmity castrates the minds of disputing persons. It makes them more prone to commit minor sins and may make them so vulnerable that they would succumb even to the major sins that will incur eternal damnation. This is because when evil grabs hold of the conflicting hearts, people revert to a condition of harshness and obstinacy. This leads them to disobey Allah, the Almighty and to spread corruption on the earth."⁽²⁾

The Messenger of Allah (peace and blessings be upon him) said,

"Verily, Satan has despaired of being worshiped in the Arabian Peninsula, but in no way has he despaired of stirring up enmity and dislike amongst them (Muslims)." ⁽³⁾

Satan, of course, disguises this quarrelsome activity in the eyes of the disputants and attempts to seduce them into committing even more immoral actions. He may thus convince them that their argumentative behavior is actually for the benefit of religion.

I am certain that you have seen brothers in the same house get involved in stubborn argument simply because of a slight difference of opinion. This may sometimes lead even to the shedding of blood and enmity that continues to infect the subsequent generations of the family!

1. Mustafa Al-Tahan, *On the Educational Training*, p. 131.

2. Muhammad Al-Ghazali, *Muslim Character*, p. 146.

3. Reported by Muslim.

I am sure you have also seen the workers of the Islamic Organizations, that exist for the purpose of making *Da`wah*, disputing with one another over allegiance to this or that particular group. You see them despising one another and being suspicious of each other. Instead of holding fast to the strong rope of Allah and cooperating in righteousness and good deeds, you see them competing in sin and aggression.

Mosques are meant to be places of safety for Muslims to meet in order to get acquainted and help one another in worldly and religious matters. Yet, repeatedly you see them turning into battlefields. The disputing parties lose all decorum forgetting that they are in one of the Houses of Allah on earth.

I myself have witnessed the phenomenon in some Muslim countries where one Islamic group prevents others from entering the mosque. Then, of course, when this prohibition is inevitably violated, the area in the mosque, which is supposed to be used for Prayer and other peaceful activities, is used for battle.

If you like, you may contemplate the papers of history to see what has happened to render Muslims so weak after having been the best *Ummah* brought to mankind. You will, with no doubt, find that turning difference of opinions into dispute needlessly occupied the *Ummah*. Thus it is one of the most important causes behind our current weakness and division.

Intellectual differences over the interpretation of a given word or situation have turned into dogmatic conflicts leading men to accuse one another of disbelief. Scourges of terrorism have begun to lash the believers' backs either because they uttered this word or because they abstained from uttering it. Thus, the tolerance and mercy of Islam degenerated into weapons.

Political differences over one rule or another have turned into a

vehement war waged by Muslims against Muslims, in which thousands are killed and the Muslim countries are scattered into pieces.

This happened when the Muslims of Andalusia disputed amongst themselves prior to the downfall of their state. Muslims who settled in the provinces of France also fought each other until they suffered annihilation; Many countries under Ottoman rule fought one another until they were divided as well. The war continues today in the Arab world as each small country conspires against its fellow brothers in Islam.

Even the Islamic Organizations functioning across borders which were founded to restore the *Ummah* to the original sources of Islam and its principles have become on bad terms with one another, suffering from aversion and disunity. The enemy in some cases may be closer to them than they are to one another.

Tolerance and cooperation are the keys to advancement, the condition for success and the path of progress when faced with differences and endeavors to prevent them from alienating hearts from each other, as they waste energy that could be used for love.

In the lifetime of the Prophet (peace and blessings be upon him), the Muslims differed about what to do with the captives of the Battle of Badr. Some considered it better to accept ransom from them, although others thought they should be killed. Eventually, the situation ended peacefully and bore no bad aftermath whatever.

Muslims also differed over setting out for the battlefield of Uhud. Some thought it better for the Muslims to go out, while others preferred to fortify themselves in Madinah. This did not cause disunity or enmity. In the end, they remained loving brothers for the sake of Allah, the Almighty.

The Companions differed regarding many situations, all of which

were concluded in the best interest of Islam and Muslims. The Prophet (peace and blessings be upon him) emphasized this, because he considered turning differences into disputes and deepening them until they become obscene as one of the characteristics of the hypocrite.

CHAPTER ELEVEN

Observing Good Manners

Introduction

Every nation has its own manners and etiquette that distinguish it from other nations. However, the nation that respects its laws and ideologies brings up its citizens on its principles and morals. On the other hand, the nation that neglects its principles and laws will implant in its citizens nothing but disorder that will cause it to perish in the course of time and leave the scene of powerful nations.

The American people are a branch of the Anglo-Saxon people. Yet, they have started to develop distinctive ideologies that distinguish them from all their previous fellow-brethren. This has been achieved in all aspects of society: in culture, etiquette and behavior. This is true even to the extent of their spoken language. In the course of time, they constituted the American standard English to be distinguished from the British standard English to the extent that Queen Elizabeth in her recent visit to America said, "In fact, I do not understand your own language."

When the Jews planned to establish their state in the land of Palestine, they came from all parts of the world despite the differences in their languages and customs, yet, they further, prescribed for every migrant Jew to learn Hebrew and wear the Jewish cap. They have real-

ized that no nation can be established without its own morals and etiquette.

Public relations is a subject now studied in the universities. Therefore, the diplomats are trained in it. They learn the etiquette of speech, eating, dress, discourse, etc. the diplomat can become an ambassador of his country that he should represent its morals, customs and manners.

The ambassador of Sharliman in the Abbasid State stayed a month in Baghdad (the capital at that time) with the aim of learning some Arabic expressions as well as the Arab's manners in dress, greetings, customs, etc. so as to be able to meet the Caliph with the best manners. The Muslim *Ummah*, of course, was so powerful that it deserved to be imitated and respected by others.

The good manners of today are called the protocol. However, each nation should have its own protocol, which should be observed by the specialists. Each nation adheres to specific manners in eating, dress, sitting, greeting, etc. Consequently, no one is permitted to regard these manners as minor or of lesser valuable. On the contrary, these matters are so important that it deserves all attention and study.

Keeping all these considerations in mind, the Messenger of Allah (peace and blessings be upon him) cared about this distinctive feature of the Islamic *Shari'ah*. For example, he (peace and blessings be upon him) declared,

"The Jews and Christians do not dye their hair, so be different from them."⁽¹⁾

He (peace and blessings be upon him) commanded also,

1. Reported by Al-Bukhari and Muslim.

"Do not stand (as a sign of reverence) as non-Arabs do revering each other."⁽¹⁾

He urged further,

"Do not exaggerate in praising me as the Christians praised the son of Mary, for I am just a slave. So, call me the slave of Allah and His Messenger."⁽²⁾

As a matter of fact, the Messenger of Allah (peace and blessings be upon him) prohibited Muslims from imitating non-Muslims in all aspects: in appearance, in dress, in manners, in speech, in morals, etc. The simple reason for this is that the feeling of distinction should be drawn between one group and another and some characteristics of groups from others.

He (peace and blessings be upon him) warned the Muslims against the feeling of humiliation before any other nation. This feeling, in fact, implants the desire of imitating these powers while the Muslim *Ummah* is established with one sole objective; namely to be in the leadership of the humanity. Consequently, it should derive its distinctive customs and morals from the same source that decrees its objectives and status, i.e., the Glorious Quran and the *Sunnah*.

This behavior cannot be regarded as a kind of prejudice or formality. It is rather a consideration of the inner instincts that differentiate peoples, intellects, concepts, consciences, morals and attitudes.⁽³⁾

Undoubtedly, there are many *hadiths* that maintain this concept. To give examples we may quote the following two *hadiths*:

1. Reported by Abu Dawud and Ibn Majah.

2. Reported by Al-Bukhari.

3. Sayyed Qutub, *Fi Zilal Al-Qur'an* (Under the Shade of the Qur'an), vol. 1, pp. 128-129.

"Whoever imitates other (non-Muslim) people is (regarded to be) one of them."

"He is not (regarded to be) one of us (Muslims) who imitates other (non-Muslim) people."

However, it should be kept in mind that these instructions never prohibit using the useful methods and tools which are invented by other people. Rather it prohibits the imitation of others in terms of manners and morals in order to keep the distinctive features of the *Ummah*.

In this introduction I intend to refute the claims of those who perceive the adherence of Muslims to their own manners as merely a kind of formality, valueless custom and prejudice that do not deserve any care or interest.

Those who proclaim this conception are inwardly defeated people who are detached from their (Muslim) personality and have no interest but to imitate others.

There is no harm in explaining some of the good manners to which the Muslim should adhere to.

I. Asking For Permission (*Ist'idhan*)

Asking for permission is, of course, a serious issue in the life of Muslims. Negligence of it entails disorder and chaos in the lives of the individuals and society. In fact, our concern here is not the people, who are astray, killing their time, corrupting their lives and having no care about the adherence to good manners in asking for permission. Rather, our concern is directed to the Muslim who manages and respects his time and helps others in fulfilling their duties. It is such a person who is really in need of managing his time and sticking firmly

to the good manners in asking for permission.

Imagine what you can do when you seriously manage your time and your work. Meanwhile, someone knocks your door without asking previous permission and then stays and wastes your time. Imagine how perplexed you will be when starting to read a book, write something, discuss an issue with your fellow partner or sit with your family and at this critical moment, and a visitor surprises you without asking for permission and has no aim but to waste your time!

Due to such considerations, Islam is concerned about this important issue. The Messenger of Allah (peace and blessings be upon him) instructs,

"Do not come to houses, (asking permission) in front of the doors, but come to them from the sides of the doors. Then you should ask permission for entrance. If you receive permission you can enter, otherwise you should return." ⁽¹⁾

In the same manner, the Almighty Allah commands,

﴿O you have believed, do not enter houses other than your houses until you (first) announce your presence and salute the family thereof; that is more charitable for you that possibly you would be mindful. Then in case you do not find anyone therein, do not enter it until you are permitted (to do so). And if it is said to you, 'Return', then return; it is more cleansing for you; and Allah is Ever-Knowing of whatsoever you do.﴾

(An-Nur: 27, 28)

What a wonder, you may contemplate these refined manners which Islam adopts and orders its adherents to follow, keeping in

1. Reported by Al-Tabarani.

mind that it began in times when houses had no curtains. Therefore, it was very easy for people whose hearts were diseased to see the private affairs of others. Islam, consequently, commands,

﴿Do not enter houses other than your houses until you (first) announce your presence.﴾

In fact, *Ist'inas* (to announce your presence) is a decent and sensitive behavior and more than the mere asking for permission since one may receive permission but not really wish him to come in. Yet the Muslim is required to keep in mind this fact and refrain from entering any house, even when permitted, until he feels that he is really welcome.

II. Salutation (As-Salam)

The Muslim is a sensitive and kind man who loves and is beloved by others. He draws near to people through his affectionate look and smile. He is always keen to approach all people with salutation (*Al-Salam*).

Abu Hurairah (may Allah be pleased with him) reported that, the Messenger of Allah (peace and blessings be upon him) said,

"Whoever comes to a gathering should salute the sitting people, and when he intends to leave he should (also) salute them. That is because the first salutation is not more virtuous than the second." ⁽¹⁾

Allah, the Almighty has created the different creatures as brethren and has made between them amity and mercy. All creatures glorify and praise Allah. There is no room for conflict as is the case with the

1. Reported by Abu Dawud and At-Tirmidhi.

false theories. Yet all creatures are subjected, with the Command of Allah, to the service of man who was created to carry the Trust of cultivating the land. As a matter of fact, the upright Muslim who has a sound *Fitrah* loves all creatures. He loves the earth as the Messenger of Allah (peace and blessings be upon him) used to say,

"Verily, Uhud is a Mount which loves us and we love it."

Allah the Almighty has prescribed benevolence towards all things. He commands Man to treat animals with mercy and to care about the growth and irrigation of plants. In the same line, Abu Bakr instructed his army which set forth, in the Name of Allah, not to harm the aged or cut down a tree. This is because their conquest was for the sake of construction and not for destruction.

As a result, life was set upright because of the upright characters of the Muslim conquerors. Because of this men entered the Religion of Allah in crowds, to the extent that the Indian man forgot his origin, the Persian forgot his nationality, and the Copt forgot his church. All longed to be like the Muslim conquerors. They further assimilated themselves to the Muslims by studying their language and devoted themselves simultaneously within the Muslim army to free mankind from worshiping gods other than Allah. They learnt from Islam that the true Muslim is one who by his speech and action other Muslims are safe. They learnt further that peace with the soul, with others and with the universe is an essential objective of religion. To maintain this fact, Islam has made the greeting of Muslims to be *Peace, Mercy, and Blessings*.

The Messenger of Allah (peace and blessings be upon him) stated,

"Surely, the most deserving people of Allah's protection are

those who greet others first." ⁽¹⁾

Thus we should meet everyone whether we know him or not with salutation.

"*As-salamu `alaykum wa rahmatullahi wa barakatuh*" is a call for love, mercy and blessings, which the heart is longing for so that it meets the other hearts with affection and love. This greeting maintains the bonds of brotherhood and neglects the problems of life, which may cause dispute and differences.

"*As-salamu `alaykum wa rahmatullahi wa barakatuh*" should be delivered when you come to or depart from a gathering. To lay stress for the second (time), the Messenger of Allah (peace and blessings be upon him) said,

"... The first is not more virtuous than the second."

In Islam, however, the young should first greet the aged (for the young Muslim should revere the aged), the pedestrian should greet the one who is seated, the small group should greet a larger one and the rider should greet the pedestrian. The obvious aim of this is to arrange and discipline the life of the Muslims and shun the way of disorder and chaos.

In Islam, every act and conduct has its own laws and rules. For example greetings, entering a mosque, entering a bathroom, sitting on roads, entering the house, etc. Each has its own rules and instructions that control it. Thus the Islamic code of life is all-inclusive so as to combat disorder and chaos.

Then, won't my people perceive and implement these instructions!

The Almighty Allah explains in the unequivocal instruction,

1. Reported by At-Tirmidhi who classified the *hadith as Hasan* (Good).

So when you enter houses, salute one another with a greeting from the Providence of Allah, blessed and good. ﴿
(An-Nur: 61)

We should salute ourselves, our families and whomever we meet. The Prayer ends with *Tasleem* (salutation) which is a duty. Undoubtedly, the pronouncement of salutation is a sign of love, which is a sign of belief, and belief is the key of Paradise.

The Messenger of Allah (peace and blessings be upon him) stated,

"You shall not enter Paradise so long as you do not affirm belief (in all these things which are the articles of Faith). You will not believe as long as you do not love one another. Should I not direct you to a thing which, if you do, will foster love amongst you: give currency to the practice of paying salutation to one another." ⁽¹⁾

Although the salutation is regarded as *Sunnah*, responding to it is regarded as an obligation. Allah eloquently commands:

And when you are greeted with a greeting, then greet a fairer one than it, or turn it again. ﴿
(An-Nisa': 86)

It is narrated that once the Messenger of Allah (peace and blessings be upon him) was questioned, "What action is better?" The Prophet replied,

"To feed others and greet those whom you know and those whom you do not know." ⁽²⁾

In fact, men greeting the women deserves the same merits as if

1. Reported by Muslim.

2. Reported by Al-Bukhari and Muslim.

they were greeting men. Asma', the daughter of Zaid, reported that the Messenger of Allah (peace and blessings be upon him) passed by us (some Muslim women) and saluted us."⁽¹⁾

The Muslim is required further to shake hands with his fellow brethren. It is reported that, Qatadah (may Allah be pleased with him) said, "I asked Anas (may Allah be pleased with him) whether the Companions of the Messenger of Allah (peace and blessings be upon him) used to shake hands with each other? He replied, "Yes, they did."⁽²⁾

Anas, also, reported that a man questioned the Prophet (peace and blessings be upon him),

"O Messenger of Allah! The man meets his fellow brother or friend, then may he bow (in reverence) to him?" He replied, "No." He (the man) further asked, 'Then may he draw him near his breast and kiss him?' He (the Messenger) answered, 'No'. The man inquired more, 'Then may he shake his hands?' He said, 'Yes, he may.'"

However, it is permitted to embrace and kiss the one who returns from traveling.

These are the Islamic good manners in greeting. "*as-salam `alaukom wa rahmatullahi wa barakatu*" is a call of dignity, honor and peace. The Muslim loves these manners and enjoys the protection they give. While, the wicked abhor it for they are the enemies of right and justice.

1. Reported by Al-Tirmidhi who classified it as a *Hasan hadith*.

2. Reported by Al-Bukhari.

III. The Good Manners in Meetings and Assemblies

Just as the languages and colors of people differ, so do the customs and habits differ. When you travel from one country to another and witness the customs and habits of people emerging, you will wonder at the endeavors of people concerning their customs and habits. Yet you may sometimes find that these customs and habits are what distinguish some people and groups from the others. Meetings, of course, have their customs and habits. Meetings for politics, entertainment, etc. have their own customs and habits which should be observed and the children should be brought up on them. Islam, which establishes the best *Ummah* that has been raised up for mankind, has its own customs and manners, which distinguish the Islamic *Ummah* from other nations. Just one category among these customs and manners is that which pertain to meetings.

When the Muslim comes to a gathering, he should first salute the people of the assembly and sit where the assembly ends. These gatherings and meetings are governed with an Islamic code of manners.

He should not ask anyone to stand for him (in reverence). The Messenger of Allah (peace and blessings be upon him) set the fair example in this regard. Abu *Umamah* reported that, "The Messenger of Allah (peace and blessings be upon him) came to us one day reclining on a staff, then we stood up (in reverence) for him. Thereupon he said,

"Do not stand (as a sign of reverence) as non-Arabs do revering each other."

The Prophetic instructions soon turned into firm manners in the behavior of the Companions (may Allah be pleased with them). Anas (may Allah be pleased with him) commented, "Undoubtedly, no one

was more beloved to them than the Messenger of Allah (peace and blessings be upon him), and they refrained from standing up to him due of his abhorrence to this behavior."⁽¹⁾

Although the Messenger of Allah (peace and blessings be upon him) disliked them to rise up for him, he used to command them to stand for Sa`d Ibn Mu`adh (may Allah be pleased with him) when coming to the assembly saying, "Stand for your master and revere him." He also used to stand for Zaid Ibn Harithah (may Allah be pleased with him). At-Tirmidhi reported on the authority of `Aishah (may Allah be pleased with her), "Zaid Ibn Harithah came to Madinah while the Messenger of Allah (peace and blessings be upon him) was in my house. However, when Zaid knocked our door, the Prophet (peace and blessings be upon him) stood up dragging his garment and drew him near his breast and kissed him."

In fact, a great debate has been arisen over this point.

Some scholars are of the opinion that standing up for a person is a grievous sin.

Other scholars see no wrong in this when a need arises.

As a matter of fact, people in some countries used to stand up for each other and regard contradicting this custom as a kind of contempt to the person entering. Some scholars, like Ibn Hazm, permit it in these situations when one may regard it as a form of respect.

Al-Baihaqi reported Anas as saying, "It is an act of *Sunnah* to revere the scholar, the aged, the ruler and the parents."

It is also reported that Ahmad Ibn Hanbal said, "No one should stand for another except the sons for their parents."

1. Reported by Ahmad and At-Tirmidhi.

Furthermore, `Aishah (may Allah be pleased with her) said, "When Fatimah (may Allah be pleased with her) used to come to the Messenger of Allah (peace and blessings be upon him), he used to stand, take her hands, kiss her, and lead her to sit in his place. When the Messenger of Allah (peace and blessings be upon him) used to visit her she used to do the same with him."⁽¹⁾

It becomes clear that the matter does not require extremism and strictness. However, we should keep in mind that what is prohibited is to stand up to the proud man who asks others to revere him. As for rising for others with the aim of respect and estimation it is required of the Muslim who aims to catch the hearts of people.

Among the good manners of assembly is to sit where the assembly ends as Islam cares about the purity of hearts and the expression of love and amity among Muslims. Muslim gatherings are aimed at enriching their knowledge, confirming their acquaintance, mutual understanding and solidarity. Some men are fond of going up to the front of the gathering disregarding the feelings of others.

This ill behavior, undoubtedly, results in serious consequences and changes the gathering to a place of hostility and hatred instead of amity, love and affection.

Keeping these considerations in mind, the Messenger of Allah (peace and blessings be upon him) has instructed his Companions on the following manners:

a) One should sit where the assembly ends without any feeling of shame or imperfection. Jabbir reported,

"We used to come to the Prophet (peace and blessings be

1. Reported by Al-Nasa'i and At-Tirmidhi.

upon him) and sit where the assembly ended."⁽¹⁾

b) He should only sit between two men with their permission.⁽²⁾

c) When there was no place in the gathering, the Prophet (peace and blessings be upon him) used to command them to make room for themselves in the assembly.⁽³⁾

d) When the assembly contained a group of people who were discussing a private matter, the Prophet (peace and blessings be upon him) prohibited any one to join them.

e) He should ask permission to join the gathering and salute them when he departs as he salutes them when he comes since the *hadith* stated,

"When one joins a gathering, he should not depart before asking permission to do so."

f) When one leaves the gathering for a need, no one should take his place for the Messenger of Allah (peace and blessings be upon him) stated,

"If someone departs the assembly (for a need), then returns back, he has more right with it (the place)."

g) Two men, in the assembly, should not confer privately together and leave out the other (third) one. The *hadith* instructed,

"If you are three men (in an assembly), then two of you should not confer privately together without the third until he joins your talk lest he may be grieved thereby."⁽⁴⁾

1. Reported by Abu Dawud.

2. Reported by At-Tirmidhi and Abu Dawud.

3. Reported by Al-Bukhari, Muslim, At-Tirmidhi, Abu Dawud and Ibn Majah.

4. Reported by Al-Bukhari and Muslim.

h) These good manners do not contradict honoring and respecting a particular person due to his great knowledge, old age or status. One may voluntarily stand for him as an act of respect. In Islam, it is established that he is not regarded to be a Muslim who does not revere the aged, respect the Muslim ruler or honor the scholar and the guest. It is further reported that `Ali (may Allah be pleased with him) once entered the assembly of the Prophet (peace and blessings be upon him) and found no place to sit. Abu Bakr (may Allah be pleased with him) stood up and let him sit in his place. Then the Prophet (peace and blessings be upon him) commented, "Verily, no one estimates the true men except (one among) the true men."

IV. The Good Manners in Listening and Talking

Speech is a gift and miracle of the All-Merciful, Who has taught man speech to express his thoughts and conceptions. The more one's speech is good, the more good impression it gives to people and vice versa.

People, of course, are accustomed to speech, whether good or evil. All the Prophets were sent with the Word of *Tawheed* (Oneness of Allah). All men concede in its shade and their feelings harmonize with the world, then they grasp the identity and dignity of their existence.

The Arabs were optimists with the word so they used to pride themselves with poets. The Divine Word was and still is the miracle and life of the world. It encompasses the Muslim within its abundance and challenges the unbeliever to produce the like of it.

In fact, the seriousness of the word has increased with the passage of time. The modern day media has invented the means and methods to develop it, and has achieved success in transferring it from mere let-

ters to ideas, colored images and speech. It created out of it fiction, lectures and films. It transferred the word from one place to another like the speed of the lightning. It has subjected to it all scientific means to promulgate and transfer it. It has realized its effects and impression so that it has expanded in reaping benefit.

Islam attaches great importance to the word as the Glorious Qur'an unequivocally expresses,

﴿The All-Merciful, He has taught the Qura'n, He created the man, He has taught him distinct (speech).﴾

(Al-Rahman: 1-4)

Islam is concerned further with the good word which is like a tree with firm roots, its branches in heaven, and bringing its crop every season by the Permission of its Lord.

Due to the importance and seriousness of the word, Islam has established specified manners. In Islam, the speech, the speaker and the listener should abide by an Islamic code of manners, which distinguishes the Muslim from all other men.

The Speaker

His words should be clear enough to be understood. The Prophet's words were so clear and evident that they were easily understood by all listeners⁽¹⁾ and they could even have been counted.⁽²⁾

He should not use a higher level of language than the audience is able to understand. He should speak slowly with simple and understandable expressions. With all modesty, he should deliver his speech to gain the hearts of people.

1. Reported by Abu Dawud.

2. Reported by Al-Bukhari, Muslim, Abu Dawud, Ibn Majahs and At-Tirmidhi.

Some people are fond of talk to the extent that they talk faithfully and unfaithfully, frankly and jokingly, at proper and improper times, in that which concerns them and that which does not. Islam detests this behavior and the *Sunnah* commands the Muslim to be moderate in his speech.

Once the Companions asked Ibn Mas`ud to counsel them every day. He refused arguing, "The Prophet of Allah (peace and blessings be upon him) used to be sensitive in instructing us at a suitable time, so that we might not get bored (i.e., he abstained from pestering us with speeches and teaching all the time)."⁽¹⁾

The speaker should further give the assembly its due right and respect. He should not joke in times of seriousness or grieve in times of happiness. The Muslim should not indulge in praising himself before others as people refrain from accompanying the one who is forever praising himself. He should, moreover, avoid unnecessary talk for much talk is the way to error, error is the way to sin and sin is the way to the Hell-fire.

He should avoid backbiting and unveiling the secrets of others. Furthermore, he should not mix seriousness with joking.

The Messenger of Allah, thus, declared:

"Whoever believes in Allah and the Last Day should say good or refrain from speaking."⁽²⁾

The Listener

As the speaker should abide by a set of manners, one who is addressed should submit to a certain set of manners:

-
1. Agreed upon.
 2. Reported by At-Tirmidhi.

He should face the speaker, pay attention, not interrupt him and when asking for explanation, it should be in a polite manner.

The Companions of the Prophet (peace and blessings be upon him) are the best examples in this regard. For example it was reported that `Ata' Ibn Rabah said, "A young man used to tell me a hadith and I would listen to him as if I had never heard it although I actually heard it even before he was born."

In fact, this does not mean that you should accept the speaker's speech in total. You may ask for an explanation or disagree with him if necessary since truth can never be attained except in such way.

Islam detests debate and argument, which is based on falsehood, while debate on the basis of truthfulness and fairness is recommended. Allah, the Almighty commands,

﴿ *And dispute with them in the way (which is) fairest.* ﴾

(An-Nahl: 125)

Undoubtedly, fair conclusions cannot be reached except through fair and objective discussion. Truthfulness, should dominate all considerations.

It is reported that `Umar (may Allah be pleased with him) said, "I have never disputed with any person but wished to see the truth on his lips."

In this way, the ideas become harmonized and complement each other. On the other hand, if prejudice and pride dominates and conflict and controversy become the targets, then error will overcome the truth. The Prophet (peace and blessings be upon him) foretold, saying,

"No people go astray after their guidance but those who in-

dulged in conflict and dispute." ⁽¹⁾

Difference in opinion, of course, is a praised and natural phenomenon. We should keep in mind that Islam vigorously rejects the transfer of contemporary differences in opinion to conflict and hostility amongst the individuals, in groups and societies.

It is proper here to mention the Prophetic teaching,

"Whoever abstains from dispute while he is wrong, (Allah will order) a house to be constructed for him in the lower part of Paradise. Whoever abstains from dispute while he is right, a house will be constructed for him in the middle of Paradise. Whoever attains good morals, a house will be constructed for him in the higher part of Paradise." ⁽²⁾

V. Good Manners in Eating and Drinking

The manners of eating and drinking occupies a serious position in the etiquette of nations. Western nations are accustomed to particular manners in eating and drinking according to their ideas of humanity and life.

Class discrimination is apparent in meetings over food and drink. Each class has its own particular restaurants. No class is permitted to mingle with another class. Yet these customs and concepts are contrary to the Muslims' ones. In Islam, all people are equal. Therefore, they sit together and eat the same food. This behavior is cultivated in Muslims to the extent that the Messenger of Allah (peace and blessings be upon him) declared,

"The worst food is that of wedding banquet to which only

1,2. Reported by At-Tirmidhi.

the rich are invited while the poor are denied." ⁽¹⁾

When non-Muslims assemble for eating, pleasure is their major concern. Therefore, glasses of wine are distributed to veil the minds and are accompanied with loud music and dancing. Eating and drinking constitute a major part in their joys of life.

On the contrary, the Islamic gatherings for eating are totally different. The Muslim feels the Bounties of Allah in the food, so he starts eating by mentioning the Name of Allah and ends it with praising Him Who has provided him with food and drink without any power from him. The Muslim should further avoid all prohibitions in food, drink, talk and assemblies.

In the West, one sees nothing but extravagance in all forms: in dress, in kinds and quantity of food and drink, which always end up in the garbage bin.

The Islamic gatherings are totally different since extravagance is prohibited in Islam, while moderation in all things is recommended.

Due to all these considerations and distinctions, the Muslim should abide by the following manners when eating and drinking:

a) He should start eating by mentioning the Name of Allah and end it with praising Him. When forgetting he should say, "In the Name of Allah at the beginning and at the end."

b) He should keep himself clean before and after eating. The Messenger of Allah (peace and blessings be upon him) stated,

"The blessing of food lies in the ablution (Wudu') before and after eating." ⁽²⁾

1. Agreed upon.

2. Reported by Abu Dawud and At-Tirmidhi.

c) He should eat with his right hand. The Prophet is reported to have said,

"O boy! Mention the Name of Allah, eat with your right hand, and eat of what is next to you."⁽¹⁾

d) He should avoid extravagance. The Prophet (peace and blessings be upon him) instructed:

"If a bite of anyone of you falls down, let him take it and erase the dirt off to eat it and not leave it for Satan."⁽²⁾

f) He should avoid full satiety. The Messenger of Allah (peace and blessings be upon him) cautioned, "A human being never filled a vessel more malicious than his belly. The satisfaction of the son of Adam a few bites by which his loin is straightened. If he does not it then leave a third for food, a third for drink and a third for the air."⁽³⁾

g) He should be satisfied with the existing food. It is narrated that, "The Prophet (peace and blessings be upon him) never found fault in any food. If he liked it, he ate from it and if he detested it he left it."⁽⁴⁾

Etiquette

On journeying to Europe with some friends, we sat in a restaurant where a discussion took place about etiquette. The owner of the restaurant insisted on applying the etiquette in eating and sitting. However, my brother denied the so-called etiquette. I commented, "Surely, Islam has a set of good manners concerning eating, drinking, speech and meetings. This set of good manners is the Islamic etiquette. Mus-

1. Agreed upon.

2. Reported by Muslim.

3. Reported by At-Tirmidhi, Ibn Majah and Al-Nasa'i.

4. Agreed upon.

lims have preceded others in this field. Today, we need to highlight these Islamic values and manners. Fortunately, we are now in a position that enables us to explain the Islamic etiquette as an aspect of the Muslim character.

CHAPTER TWELVE

Cleanliness and Affection

The Messenger of Allah (peace and blessings be upon him) used to instruct his Companions saying,

"When you are coming back to your brethren, improve your camels and adorn your dress so as to appear among people like the mole on the body. Surely, Allah does not like obscenity in deeds and sayings."⁽¹⁾

Islamic Good Manners

The Muslim possesses a distinctive character in all aspects: in conception, in conduct, in actions, in dress, etc. Unfortunately, some narrow-minded people may radically stick to some precepts of religion while neglecting other important aspects. Islam, the religion of Allah, is against all forms of radicalism, whether narrow-minded or looseness. Actually, the Western and Eastern systems order its followers to adhere to the 'etiquette' seeking distinction in these rules and principles. The Islamic *Ummah* takes precedence in this regard since it commands Muslims to adhere to specific, distinctive manners.

1. Reported by Abu Dawud.

The Rules and principles are:

The Muslim should be someone of good appearance, well dressed and clean so that people will be attracted to his outer appearance before his inner instinct. For example, can you accept or understand the speech of a lecturer who seems disheveled, dusty and who smells terrible?

Some men, ironically, claim that the righteous ascetic Ibrahim Ibn Adham reached such a degree of asceticism that he used to wear a layer of wool whereby the color was not apparent due to the abundance of lice. Is this possible? How can a reasonable man imagine an ascetic scholar such as Ibrahim Ibn Adham as a dirty man from whose appearance and smell people would escape!

Let's consider the Islamic instructions in this regard.

The Messenger of Allah (peace and blessings be upon him) used to instruct his Companions saying:

"When you are coming back to your brethren, improve your camels and adorn your dress so as to appear among people like the mole on the body. Surely, Allah does not like obscenity in deeds and sayings." ⁽¹⁾

Thus the Messenger of Allah (peace and blessings be upon him) regarded bad appearance and filthy dress as obscenity.⁽²⁾

Some European people boast, until today, of touching water only on a few occasions. Some of them have not even experienced a bath. Islam, on the contrary, comes to make cleanliness an act of worship.

1. Reported by Abu Dawud.

2. Dr. Muhammad `Ali Al-Hashimi, *Shakhsiyyat al-Muslim* (the Muslim Character), p. 42.

Islam, wonderfully, makes ablution (which is washing approximately most of the body) a prerequisite for Prayer. Then would any dirt remain on the body?

With regard to body-washing, the Messenger of Allah (peace and blessings be upon him) further stated,

"It is the right of Allah upon every Muslim that he should take a bath (at least) on one day (Friday) during the seven days (of the week). One then should wash his head and body." ⁽¹⁾

Many physicians, who have studied in the West, stated that the civilized, Western man or woman seems smart in their dress and their perfumes attract attention of others. However, when a physician has to physically examine patients he is stunned to see all kinds of dirt unimaginable of people of sound intellect and taste.

You may see Muslims seeming dirtier than Western men, but they are disobeying and contradicting the teachings of Islam. Undoubtedly, Islam recommends Muslims to clean all sources that cause bad odors. The Messenger of Allah (peace and blessings be upon him) stated,

"There are five acts which are quite akin to Fitrah: circumcision, shaving the pubic hair, cutting the nails, plucking the hair under the armpits and clipping the moustache." ⁽²⁾

The Messenger of Allah (peace and blessings be upon him) commanded the spouses to observe washing the body after sexual intercourse. The husband is ordered to refrain from seeking sexual intercourse with his wife in the periods of menstruation and after childbirth. The Glorious Qur'an states,

1. Agreed upon.

2. Reported by the Al-Bukhari, Muslim and others.

﴿And they ask you concerning menstruation. Say: 'It is hurt; so keep apart from women during menstruation, and do not draw near them until they are pure.﴾

(Al-Baqarah: 222)

Regarding oral hygiene, which is a main source of bad odors, Islam warns against neglecting. The Messenger of Allah (peace and blessings be upon him) declared,

"Were it not that I might overburden my Ummah, I would have ordered them to use Miswak (toothbrush) at every ab-lution." ⁽¹⁾

As Islam cares about the cleanliness of the body, it cares about dress and place. The Almighty Allah commands,

﴿And so your clothes purify.﴾

(Al-Mudathir: 4)

Imam Ahmad and Al-Nasa'i reported on the authority of Jabir (may Allah be pleased with him) who said, "The Messenger of Allah came to visit us, whereupon he saw a man with dirty clothes, so he said,

'Can he not find anything to wash his clothes with?'

Abu Dawud reported that the Messenger of Allah (peace and blessings be upon him) said,

"What is wrong when each one of you specifies a certain garment for Friday Prayer other than what he wears at work."

1. Reported by Malik and Al-Shafi'i. Therefore, using *Miswak* is recommended at all times. It is also *Sunnah* to clean and wash the *Miswak*. Reported by Abu Dawud and Al-Baihaqi.

The Model Muslim

In the shade of the aforementioned instructions, the model Muslim should keep himself clean and pure. People who eat or drink what food-stuffs which cause bad smells should avoid public places like mosques.

The Messenger of Allah (peace and blessings be upon him) cautioned,

"Whoever has eaten onions, garlic or leek should not approach our mosque, for the angels are harmed by the same things as men."⁽¹⁾

Like food and drink, dirty clothes should be avoided in mosques and gatherings. Those who wear dirty clothes may be compelled to go out even by the use of force. `Umar Ibn Al-Khattab delivered a sermon one day saying,

"O people, you eat these two plants, onions and garlic. In fact, I find them nothing but repugnant since I saw the Messenger of Allah (peace and blessings be upon him) order two persons to go out of the mosque when he sensed the odor of these two plants from their breath."⁽²⁾

Unfortunately, some Muslims do not care about their appearance considering that as a form of asceticism. On the contrary, true asceticism is nothing other than following the *Sunnah* of the Messenger of Allah (peace and blessings be upon him). Anas Ibn Malik said, "I never smelt amber or musk smelling better than on the Messenger of Allah (peace and blessings be upon him)."⁽³⁾

1. Reported by Muslim.

2. Reported by Muslim.

3. Reported by Muslim.

Al-Bukhari reported on the authority of Jabir (may Allah be pleased with him) who said, "Whenever the Messenger of Allah passed by on a road, whoever passed by after him (in the same road) would realize that the Messenger of Allah had been there owing to the traces of his perfume."

The Prophet (peace and blessings be upon him) further recommended the Companions to take care of their hair saying,

"Whoever has hair, should honor it." ⁽¹⁾

Honoring the hair means to wash, clean, comb and perfume it.

Imam Malik reported in *Al-Muwatta'* that, the Messenger of Allah (peace and blessings be upon him) was sitting in the mosque when entered a man with disheveled hair and beard. The Messenger of Allah made some gestures as if asking the man to comb them. The man did so, and when he returned the Messenger of Allah (peace and blessings be upon him) commented,

"Is this not better than the one who came with disheveled hair like a Devil."

This is the Model Muslim

Now it becomes clear that, the Muslim is clean and pure who possesses a distinctive balanced character in all aspects, in conception, in conduct, in action, in dress and, in the outer appearance as well as in the inner instinct.

You should now choose whether to be like a Devil with disheveled hair who harms people and angels with his bad smell, or to be like a beautiful mole, taking the Messenger of Allah (peace and blessings be

1. Reported by Abu Dawud.

upon him) as your fair example. `Aishah (may Allah be pleased with her) reported that, "Some Companions were waiting on the Messenger of Allah (peace and blessings be upon him), so he was about to go out to them when he looked at some water (in a pot) and combed his hair and beard. `Aishah (may Allah be pleased with her) wondered saying, 'Even you do so, O Messenger of Allah!' He responded,

'Oh yes, when a man goes out to meet his brothers he should improve his appearance, for Allah is Most Beautiful and loves beauty.'

CHAPTER THIRTEEN

Making Acquaintances with Fellow Brothers

Almighty Allah eloquently states,

﴿ O you mankind, surely We created you of a male and a female, and We have made you races and tribes that you may get mutually acquainted. Surely the most honorable among you in the Reckoning of Allah are the most pious; surely Allah is Ever-Knowing, Ever-Cognizant. ﴾

(Al-Hujurat: 13)

The verse indicates clearly that, the Almighty Allah created mankind of male and female, races and tribes, with different languages and colors to serve one objective: namely that they may make acquaintances with each other. That acquaintance should be transferred from a temporary relation to a firm cooperation in the shade of piety and love for the sake of Allah.

The Glorious verse further explains the reason behind the Muslims's interest and concern about acquaintance and familiarization. A righteous man used to say, "Make sure that you get acquainted with everyone of your fellow brothers even if the other does not ask so, for our *Da`wah* is founded on love and familiarization."

In the up-to-date world many serious problems have arisen owing to lack of acquaintance among people. For example, you may behold some individuals working in the same laboratory or factory and at the end of the day everyone goes to their own homes. No one asks the other about his affairs: why he is sad or happy, what are his problems, or where he lives?

If someone ceases to work, no one cares why. Man, in these circumstances, has become like a part of a machine that may be replaced at any time without difficulty.

However, the problem is more serious among neighbors. Each one isolates himself from the other. He meets his next door neighbor in the street but does not visit or even ask about him. A neighbor may die in his flat and no one is concerned or phones the police until the smell of the decayed carcass reaches the neighbors.

The situation is a more grievous one with the wife whom Allah created from the soul of man to find rest with her and has made between them amity and mercy. This sublime relation between the husband and wife has transferred to a temporary, lustful desire that is devoid of any form of mercy, amity and rest. As a result, when some partner satisfies his need, he may depart from the other without even acknowledging him.

As a matter of fact, I was stunned when a Muslim physician told me about one of his experiences in the Western world. He stated: "Once I beheld an aged woman who found herself alone in the hospital. She felt depressed and tried to commit suicide. She further appealed to the physicians to call her son or to get him to fetch her so that she would feel mercy from him not found in people. However, the Muslim physician called her son and appealed to him to come as fast as he could to see his mother before her life would come to an end.

Ironically, having promised to come, the son broke his promise three times until the mother breathed her last and escaped the troubles of life and the son escaped a valueless meeting."

In fact, these examples recurrently occur today as a proof of the deviation in the *Fitrah* from its upright course, which resulted in the deviation of the whole life from the divine lifestyle. Undoubtedly, the miserliness of man's life, which is apparent in the incidents of suicide, unstable life, taking animals as close friends, diseases, etc. has no reason other than the isolation of man from his fellow human beings in this life.

Then, What has Islam Produced?

Islam comes to unite humanity as a whole. It always calls upon people saying, "O mankind!" However, the Islamic call is a denotation of mercy and familiarization, an urge to humanity to respond to the Divine call in which their welfare and prosperity lies, a reminder to awaken the conscience of humanity, and to vanish the tribal and racial discriminations based on race, color and language. It further directs them towards the Creator as ones who love for the sake of Allah and who neglects all pre-Islamic connections.

In fact, this love is not a temporary one, as it is firmly rooted and connected with belief. It is narrated that a man asked the Messenger of Allah (peace and blessings be upon him) about the Hereafter. Thereupon, the Messenger said, "What have you prepared for it?" The man said, "Nothing but the love for Allah and his Messenger." The Prophet commented,

"Actually, the man will be (in the hereafter) with whom he loves."

Here, loved ones will not be separated. This pure love for the sake

of Allah is the key to Paradise.

In the Hereafter, a special banner will be raised for those who love for the sake of Allah. The Messenger of Allah (peace and blessings be upon him) stated in the *hadith Qudsi* that,

"Allah will say on the Day of Judgment, 'Where are those who loved one another through My Glory? Today I shall give them shade in My Shade, it being a Day when there is no shade but My shade.'" (1)

Now, are you acquainted with this pure and faithful love which is connected with Allah grows, continues and extends to the Hereafter. A *hadith* states,

"By Allah! Their faces are of light and their pulpits are of light. They never fear when people fear nor grieve when people grieve. 'Lo! Surely, the patrons of Allah shall have no fear on them, nor will they grieve.'" (2)

However, love is the vital spirit of life. Life is founded on and for it. Birds sing, springs burst out, air moves and everything glorifies the praises of Allah because of love.

How does the sperm-drop move towards the ovum? Who directs it? How man inclines to woman in terms of amity and mercy? Who implants these senses in one's heart?

No wonder, for it is the Divine Love that connects the creatures with a sublime connection. A *hadith* states,

"Souls are like recruited troops. Those who are of like qualities are inclined to each other, but those who have dissimilar qualities, differ." (3)

1,3. Reported by Muslim.

2. Reported by Abu Dawud.

As a matter of fact, this love between Muslims that brings them near to Allah is also directed to non-Muslims in the form of *Da`wah*. Islamic *Da`wah* means to believe firmly in Islam and to promulgate its call. For example, when you enter the mosque, you should not leave it until you ask about the affairs of your fellow brothers and make sure that you have become acquainted with all the worshipers, even though they do not ask for this. But, you should be so careful not to ask too many questions so that doubt does not creep into their breasts, for the Muslim should be cautious and wise. With the span of time the relations will become deeply rooted.

It is reported that the news of the new religion reached Abu Zarr Al-Ghifari and he wanted to be sure of it personally. Therefore, he traveled to Makkah. `Ali (may Allah be pleased with him) saw him and welcomed him in to his house. `Ali did not ask him about anything for three days. On the third day he said to Abu Zarr, "Now, haven't you not become familiar with your own house (`Ali's)." While he knew not his name nor aim.

In Islam, you should greet everyone you meet, whether you know them or not. Salutation is regarded as the key to love, an indication of belief and that belief is the way to Paradise.

The neighbor has unique and unparalleled rights. It is true that the Archangel Gabriel, due to the Divine recommendations for the neighbor, expected the neighbor to inherit his neighbor. The Messenger of Allah (peace and blessings be upon him) further connected benevolence to the neighbor with belief, saying,

"Whoever believes in Allah and the Last Day should be benevolent to his neighbor."

Thus the neighbor should acquaint himself to and help his neighbor.

The Messenger of Allah (peace and blessings be upon him) also cautioned,

"By Allah! Whoever passes the night satisfied with food and knows that his neighbor is hungry, is not a true believer."

Have you realized now, dear brother and sister, the main distinction between the material civilization and that which pertains to religion.

In the material civilization no one knows his nearby neighbor nor greets him, while in the religious civilization, acquaintance and solidarity among neighbors are conditions of true Faith.

This Islamic principle is stressed in the following statement delivered by a Muslim scholar, "Make sure that you get acquainted with everyone of your fellow brothers even if the other does not ask so, for our *Da`wah* is founded on love and familiarization."

This is the Islamic conception of acquaintance and familiarization. Yet, it is the same meaning on which the first *Da`wah* of Islam was founded. It is appropriate here to cite the saying of one the Imams of Islam when he assured this conception, "Dear truthful brothers! In fact, I can not conceal my pride with your truthful commitment and connection with this Divine *Da`wah*. This commitment and connection carries great hopes for the future. So hold firmly to this connection so long as you are real lovers for the sake of Allah since its your weapon and arms."

As a matter of fact, *Da`wah* was at its peak of when it was upholding these Islamic ideas. but its vigor diminished when it neglected its arms and brotherhood.

People sometimes gather on a sinful desire and then disperse with regret and grief. They may gather due to an interest or business but

soon conflict creeps up on them. Similarly, the conspirators who gather in the name of freedom and independence to plot against the nations soon turn against each other in enmity and hostility.

On the contrary, there are the pious fellows about whom the Qur'an states,

﴿Close fellows upon that Day shall be enemies to one another, except the pious (ones).﴾

(Al-Zukhruf: 67)

The righteous fellows are those who become acquainted with each other not for benefit or kinship but for the sake of Allah. They, of course, are devout Muslims who are concerned with reforming the community. Assuredly, Allah will not change the circumstances of some people until they change their in themselves.

Imam Hasan Al-Banna described those persons saying, "In fact, these Divine Commands and Prophetic instructions remained as mere slogans and in one imagination after the time of the Companions and Successors until you have brought it to practice. Your sole objective is to reunite the *Ummah* and to reestablish the brotherhood of Muslims. What a good recompense for you if you are devout and truthful. I hope you are so."

Mutual Understanding

After acquaintance and familiarization comes mutual understanding which occupies the second stage. Of course, many people possess the ability to make acquaintances in the mosque, work, or at home. Yet only few are capable of keeping these relations with benevolence and forbearance. Therefore, the Messenger of Allah (peace and blessings be upon him) declared,

"Whoever mixes with people and forbears their harm is more charitable than the one who does not mix with people nor forbears their harm."

The Muslim is further required to implant the feelings of affection, security and love in the hearts of his acquaintances. This is what mutual understanding signifies.

Some people may be anxious in his work or house and finds no one to unveil his anxiety before him even his near relatives such as his wife or mother. Yet he may find warmth and truthful emotions in his brother in Islam so he opens his heart to him. This also pertains to mutual understanding.

Admittedly, the Muslim should observe the prescriptions of Allah towards himself and other friends. In this confidential matter, the brother will accept this from him without hesitation.

The Muslim should enjoin his friends to the truth and patience. He should also correct the errors of his companions in a good manner and should receive their counseling and advice with pleasure, amity and thanks. Moreover, their advice should not change his heart towards them since religion is founded upon advice. Imam Ash-Shafi'i maintained this concept saying, "Whoever accepts my counsel will be met with reverence and affection from me, while, one who denies my counsel will receive nothing but contempt and denial from me."

It is the deep spiritual mutual understanding, which is a supreme degree of love for the sake of Allah that brings the ideal concepts to practice.

There is no doubt that mutual understanding is a prerequisite to success:

- it is a prerequisite to constructing a firmly connected family,

- it is a prerequisite to successful commercial partnerships,
- it is a prerequisite to manage a developed country,
- it is also a prerequisite to building a united *Ummah*.

As a matter of fact, these bodies and institutions may face hostility, conspiracy, plots and enmity. It is with firm mutual understanding that their shield against collapse and failure will emerge.

The Messenger of Allah (peace and blessings be upon him) stated,

"The believer faces five trials: A believer that envies him, a hypocrite that abhors him, a disbeliever that fights him, a Devil that misleads him and a soul that tempts him with sin." ⁽¹⁾

Is it not more charitable to man to unite with his close friends in terms of mutual understanding to escape these trials?

Solidarity

The Islamic Society is built on the basis that: The Muslim individuals cooperate when facing the difficulties of life and help each other in times of trouble and anxiety. The brotherhood of Muslims is founded basically on establishing a union that protects the individuals against degradation and humility.

In Islam, solidarity is classified into two categories of solidarity, namely the spiritual solidarity and the material one.

Islam cares first about the spiritual solidarity for it is the essence of the Social one. Islam, thus, regards Muslims as one body that operates with one reason and sense.

1. Reported by Abu Bakr Ibn Lal.

The Glorious Qur'an eloquently maintains this fact saying,

﴿And the men believers and women believers are patrons one of the other.﴾

(At-Tawbah: 71)

Therefore, Muslims are like partners in life who never turn back on each other and always give help and sustenance to each other. This is seen in the similitude of the relation between each Muslim as with the organs of the body in the Prophetic *hadith* that the Messenger of Allah (peace and blessings be upon him) said,

"The likeness of the Muslims' amity and mercy is that of one body. When an organ of the body complains (of harm), the other organs will suffer from sleeplessness and fever thereby."⁽¹⁾

It is the supreme target of solidarity that communities look for: to unite the feelings and senses which aspires welfare, peace and security for all communities.

Spiritual Solidarity:

In Islam, spiritual solidarity means that the relation between the community should be so strong that all men will behave in the same way by cooperating to fulfill the duties of life. The Messenger of Allah (peace and blessings be upon him) described this saying,

"Muslims are equals in (shedding) blood, their asylum and protection should be respected and observed by even one from the lowest social status, and they are like one arm against many."⁽²⁾

1. Reported by Al-Bukhari.

2. Reported by Abu Dawud.

This indicates that no one in the Muslim society should abandon or contradict the upright course of the society. The whole society should stand against the enemy like one man since there is no room, in Islam, for treason or collaboration with the enemy. The Almighty Allah commands,

﴿And do not contend together (and) so you would be disheartened, and your vigor goes away; and be patient; surely Allah is with the patient (ones).﴾

(Al-Anfal: 46)

The Messenger of Allah further declared,

"Anyone who tries to disrupt the affairs of this Ummah when they are united, you should strike him with the sword whomever he may be."⁽¹⁾

What a wonderful society that Islam has founded! It is a society that abolishes selfishness and envy and makes the bonds between Muslims as a prerequisite to of good faith. The Messenger of Allah explained,

"None of you (truly) believes until he wishes for his brother what he wishes for himself."⁽²⁾

In this community, conflict and oppression have no place. Every individual aspires for his fellow brother what he aspires for himself. Undoubtedly, this is a difficult target for other societies. Islam connects these concepts with belief to guarantee its fulfillment and procures the sacredness of *'Aqidah* as one of the exercises of faith.

In fact, this is the main distinctive feature of Islam when it con-

1. Reported by Muslim.

2. Reported by Al-Bukhari, Muslim, At-Tirmidhi, Ibn Majah and Al-Tabarani.

structs the Muslim society and establishes its relations. The Glorious Qur'an condemns selfishness and praises the principle of love among Muslims when He says,

﴿And (the ones) who took their location in the home, and in belief, before them, love whosoever has emigrated to them, and do not find in their breasts any need for what has been brought them, and prefer (the emigrants) above themselves, even though penury be (their portion). And whosoever is protected from avarice of his self, then those are the ones who are prosperous. And (the ones) who came even after them say, 'Our Lord, forgive us and our brethren who had gone before us in belief, and do not set up in our hearts rancor towards (the ones) who have believed. Our Lord, surely You are Ever-Compassionate, Ever-Merciful.'﴾

(Al-Hashr: 9-10)

Undoubtedly, this bright picture catches one's admiration and deserves to be the fair example in the field of mutual love, unselfishness and concern for the public interest of the society.

Then, which of the non-Muslim societies can possess the means of combating selfishness and avarice! In fact, all secular means such as the interest, dignity of the state, the common objectives and all other material relations are of no avail in this respect.

Islam further cautions Muslims against the factors that may abolish these firm relations. So, the Messenger of Allah (peace and blessings be upon him) cautioned Muslims by commanding,

"Do not envy one another, do not inflate prices one to another, do not turn away from one another and do not under-

cut one another, but be you, O servants of Allah, brothers."⁽¹⁾

Keeping these facts in mind, Islam highlights and maintains all means that promote and straighten the relation of spiritual solidarity between the individuals. For example, it doubles the recompense and reward of the Congregational Prayers daily to maintain solidarity and cooperation in the path of *'Aqidah* and life.

The Messenger of Allah (peace and blessings be upon him) stated,

"The Prayer in congregation is twenty seven degrees superior to the Prayer offered by a person alone."⁽²⁾

Congregational Prayer is a kind of successful training that stresses the spirit of union and brotherhood of Muslims. At the same time it abolishes all means of differences such as hostility and social discrimination.

Islam further cares about good relations between neighbors and highlights its importance in promoting the social solidarity. In fact, it is a bond that is evident in all sides of the society. It can unite and harmonize all individuals in that society and thwart positions of seclusion and loneliness. The Almighty Allah commands,

﴿And (show) fairest (companionship) to parents, and to the near kinsman, and the orphans and the indigent, and the neighbor who is near kinsman, and the neighbor who is stranger and the companion at your side...﴾

(An-Nisa': 36)

Moreover, the Messenger of Allah (peace and blessings be upon

1. Reported by Muslim.

2. Reported by Al-Bukhari and Muslim.

him) maintained the good relations among neighbors saying,

"Gabriel still instructs me with benevolence to the neighbor to the extent that I thought he (the neighbor) will inherit from his neighbor."⁽¹⁾

Again, he declared,

"By Allah! In no way does he believe (three times)." They (the Companions) said, "Who? O Messenger of Allah." He said, "The one whose neighbor is not secure from his wrongful conduct."

These instructions carry manifest indications of the interest of Islam with the neighborhood for it is an effective means in promoting the concept of solidarity.

In the course of enhancing the spirit of social, psychological and spiritual solidarity, Islam does not disregard the status of the family and relatives.

The Almighty Allah states,

﴿And the ones who are related by blood have more right to patronage with one another in the Book of Allah.﴾

(Al-Anfal: 75)

He also instructs,

﴿So bring to a near kinsman his true (right), and to the indigent, and the wayfarer; that is most charitable for the ones who are willing to (seek) the Face of Allah, then those are they who will get (recompense) manifold.﴾

(Ar-Rum: 38)

1. Reported by Al-Bukhari.

Material Solidarity

In fact, material solidarity is a duty with far and near dimensions, which encompass the whole society without neglecting any part of it or where there are those who live in isolation away from the help and maintenance of others.

In Islam, there is a common connection that guarantees the achievement of material solidarity; i.e., it is the duty of *Zakah* with its various categories and sources. *Zakah* is levied to compensate the pains of the poor and indigent.

Islam views *Zakah* as a duty that promotes the social solidarity as well as an effective and successful solution to the problems of poverty and need. Although *Zakah* is a materialistic duty, Islam grants it the sanctity of worship, rites and belief.

When the Glorious Qur'an was in its first stages of revelation it mentioned *Zakah* as a fundamental pillar of Islam on which there is no dispute or controversy. The Glorious Qur'an is clear in this point when saying,

And in no way were they commanded anything except to worship Allah, making the religion of His faithfully, (unswervingly upright) and to keep up Prayer, and bring the Zakah, and that is the Religion ever-upright.

(Al-Bayinah: 5)

In fact, *Zakah* keeps the Muslim Community away from misery and humiliation and saves the dignity of the individuals. In the past, the Islamic society never suffered from problems such as the current problems of poverty and degradation. *Zakah* was, and still is, the simple solution that combats hatred and conflict. It further promotes the idea of solidarity among the individuals.

As a matter of fact, history bears witness that Islam has achieved success by the way of *Zakah* in maintaining peace among various classes, connecting them together and abolishing all forms of poverty and indigence. At the time of the righteous Caliph `Umar Ibn `Abd Al-`Aziz (may Allah be pleased with him) *Zakah* was collected and there was no poor or needy in Muslim world.

In Islam, this is no wonder at all since *Zakah* produces an effective cure for the problems of poverty and indigence. It is also as successful treatment for avarice and miserliness. It is the minimum portion of social solidarity and an experience of generosity that pertains to other forms of cooperation and solidarity.

However, we may go deeper to see how the Muslim jurists uphold that if *Zakah* falls short of satisfying the needs of the poor, then it is the duty of the Muslim ruler to take money from the well-to-do to satisfy their needs. Consequently, Muslim jurists have maintained the following rule, "In wealth there are rights, for the poor, other than *Zakah*."

This apparently indicates that Islam aims at achieving solidarity with all means, so when *Zakah* falls short of this objective, money should be collected through other means. This is the Islamic way of life, which is suitable for all times and places.

The Messenger of Allah (peace and blessings be upon him) used to praise the Ash`ri tribe saying,

"How good the people of Ash`ri tribe are! When they ran short of food, they collected all their remaining food in one sheet and then distributed it among themselves equally." ⁽¹⁾

1. Reported by Al-Bukhari and Muslim.

Furthermore, he (peace and blessings be upon him) called upon Muslims saying,

"O people! Whoever has additional food, above his need, he should grant it to the one who lacks food. Whoever has additional place on his camel (a spacious means of transportation), he should take another one with him." (1)

The Muslims then thought that they have no right to the additions of their riches over and above their needs.

Consequently, the Muslim community was so influenced with this social principle that it founded a life based on cooperation and solidarity far from misery and humiliation.

Dear Muslim!

If the Muslims are deprived of the upright state that should maintain and care about them, then it is their vital duty to proclaim the principles of spiritual and material solidarity among themselves and to get acquainted with each other under the shade of *'Aqidah*. In this way, they will construct the upright core of the avowed upright society.

1. Reported by Muslim and Abu Dawud.

CHAPTER FOURTEEN

Choosing Righteous Companions

The Messenger of Allah (peace and blessings be upon him) stated,

"The example of a good companion and a bad one is that of a person carrying musk and another blowing a pair of bellows. The one who is carrying musk will either give you some perfume as a gift, or you will buy some from him, or you will smell it from him. While the one who is blowing a pair of bellows will either burn your clothes or you will smell a bad smell from him."⁽¹⁾

He (peace and blessings be upon him) also said,

"Surely, one of you will follow in the footsteps of his close friends. So one of you should be careful in choosing his friends."⁽²⁾

Man is a social being in origin therefore he loves and is loved by others. And, as 'birds of a feather flock together', man yearns and inclines to his close friends with whom he finds affection and peace.

Love, of course, is of great value in man's life. Man loves his Creator Who has created him in the best fashion. He also loves his

1. Agreed upon.

2. Reported by Abu Dawud.

parents, who cared for him when he was a child and youth. Moreover, he loves his brethren, relatives and neighbors. He loves, at the same time, all people and aspires for their prosperity and welfare. Furthermore, there is a particular love that man directs towards a particular person or persons with whom he finds amity, affection, help and protection. Undoubtedly, they are the close friends.

Love for the sake of Allah is general, while love of friendship is particular. Assuredly, the Messenger of Allah (peace and blessings be upon him) loved all his Companions and they all loved him to the extent that each one of them felt that the Messenger of Allah (peace and blessings be upon him) loved him more than the others. In spite of this fact, when the Messenger of Allah closed all the doors that lead to the mosque, he saved the door of Abu Bakr. Once, the Companions differed with Abu Bakr. Thereupon, the Messenger of Allah (peace and blessings be upon him) commented,

"In fact, Allah has sent me to you. Yet you have said, 'He is a liar.' While Abu Bakr responded, 'He does not tell but the truth,' and he also supported me with his own self and property. Then, would you leave to me my close Companion?"

In his valuable work, *The Muslim Character*, Muhammad Al-Ghazali stated, "Companions make effective impressions on each other. Therefore, one should be careful in choosing his companions and test their behavior. People imitate each other and friends engage in similar conduct. Morals, without doubt, spread among people as the infectious disease spreads within the bodies."⁽¹⁾

Thus the Messenger of Allah (peace and blessings be upon him) described the righteous companion to be like a person who carries

1. Muhammad Al-Ghazali, *The Muslim Character*, p. 234.

musk and spreads a good smell, while the evil companion is like a person who blows a pair of bellows and spreads a bad smell and smoke.

In fact, the Muslim *Da'iyah* is the one who believes in Islam as the only solution to all the current problems and does his utmost to establish the religion of Allah, reforms his personal affairs and calls other people to follow in his suit. He spreads good among people, loves them for the sake of Allah, tolerates them, faces them with delight and smiles, counsels them, presents them with kindness, avoids backbiting, disputes and harmful jesting, and prefers their benefit above his interests. He is a man of truth who never deceives others. He is a man of good manners, tolerance, mercy, modesty and compassion. This Muslim is always in need of helpful companions to find in them help, maintenance and counsel.

On the other hand, if one fails in choosing a good companion, he will see in them nothing but deception. The Almighty Allah states,

﴿And the Day that the unjust (person) shall bite at his hands, saying, 'Would that I had taken to myself a way along with the Messenger. Woe to me would that I have not taken so-and-so to myself for a close fellow. Indeed he has readily made me err away from the Remembrance, after it had come to me.' And Satan has been ever abandoning, to man.﴾

(Al-Furqan: 27-29)

The Characteristics of the Good Companion

The good companion should possess five characteristics:⁽¹⁾

1- He should be rational, for there is no good in foolish friends.

Al-Thawri stated, "The mere look towards the face of the fool is sin in itself."

The famous proverb also says, "Better an intelligent enemy than a foolish friend."

2- He should be a man of good manners, for the rational man may be overcome by desire, or overwhelmed with anger, miserliness or cowardice. In this case he would harm his companions.

3- He should be a man of piety. For the rebellious person does not fear God and always harms others.

The Almighty Allah instructs,

So veer turn away from him who turns back from Our Remembrance, and is willing (to seek) nothing except the present life.

(An-Najm: 29)

Also He says,

And do not obey him whose heart We have made heedless of Our Remembrance.

(Al-Kahf: 28)

4- He should be an adherent of the Book of Allah and the *Sunnah* of His Messenger (peace and blessings be upon him), and not someone of superstition and innovation. In fact, to be in the company of the innovator is a grievous sin and is an evil door that should be shut.

1. Abu Hamid Al-Ghazali, *Ihya' `Ulum Ad-Din*.

Sa'id Ibn Al-Musaib reported that `Umar Ibn Al-Khattab said, "You should accompany the men of truth, so that you will find shelter in their companionship. Truthful companions are adornment in time of ease and protection in time of adversity. Always think good of your friends. Turn your backs on your enemy and beware of your companions except those who are trustworthy and who fear Allah. Don't befriend the man of immorality lest you may imitate him, and don't unveil your secrets before him. Consult only God-conscious men about your affairs."

5- He should not be a man who takes this worldly life as his greatest concern because his companionship does not result in anything but the increase of avarice and covetousness.

Therefore, the Muslim should in no way deceive himself when choosing his close friends. He should make sure that they are men of truth, good manners and God-consciousness. Such friends will surely bring each other closer to Allah.

An Error That Should Be Corrected

Some relationships may not be clear from the beginning. For example, someone might make friendship with someone so that in the early stages it constitutes an innocent friendship. Later on, this relationship may deviate from its due course. With the passage of time the friendship begins to take over their lives to the extent that they will forget their duties and studies and indulge in nonsense and irrational talk, which is of no avail.

Oh Muslim brother and sister! You should look at yourself and your friendships, and test them according to the laws of the Book of Allah and the *Sunnah* of His Messenger (peace and blessings be upon him). Then you should keep what is in tune with them and get rid of

what is not. The Glorious Qur'an states,

﴿ Surely, hearing, beholding and heart-sight, all of theses shall be questioned of. ﴾

(Al-Isra': 36)

The Rights and Duties of Brotherhood for the Sake of Allah

The rights and duties are:

1- Your money is his right: It is the supreme degree of brotherhood to provide your friend with what is above your need or to share him equally in your money. In fact, the highest rank of brotherhood is to prefer him above your personal needs. It is narrated in the *hadith* that, "When the Messenger of Allah (peace and blessings be upon him) declared `Abdul-Rahman Ibn `Awf and Sa`d Ibn Al-Rabi` as brothers in Islam, Sa`d preferred his new brother above himself and offered him the half of his money and wives. Thereupon, `Abdul-Rahman said, "May Allah bless your money and wives, let me know the way to the marketplace (to trade and earn my livelihood)."(1)

2- Looking after his needs with all delight and amity: The Messenger of Allah (peace and blessings be upon him) declared,

"Surely Allah has vessels in earth which are the hearts. However, the most beloved to Him are the most clear, the most strong, and the most gentle, i.e., which are clear of sins, strong in the face of enemies and gentle with companions."(2)

3- The avoidance of backbiting. The truthful man always remem-

1. Reported by Al-Bukhari on the authority of Anas.

2. Reported by Al-Tabarani on the authority of Abu `Utbah Al-Khawlani and its transmission is good.

bers the merits and virtues of his friend to implant in his heart the feelings of reverence, amity, and respect towards him. On the other hand, the untruthful man frequently mentions the faults of his friend. The Messenger of Allah (peace and blessings be upon him) cautioned,

"Seek Allah for refuge against the evil neighbor, who veils the virtues (of his neighbor) and unveils his defects."⁽¹⁾

You should also avoid surmise and suspicion (thinking ill of a believer) for these are other forms of backbiting that are related to the heart. The Messenger of Allah (peace and blessings be upon him) eloquently elaborated,

"Surely Allah has sanctified the believer; his blood, property, honor, and He further prohibited suspicion."⁽²⁾

The Messenger of Allah (peace and blessings be upon him) also cautioned,

"Beware of suspicion, for suspicion is the most false of talk."⁽³⁾

4- Pardon and tolerance:

One poet said:

Highlight of your fellow his merits,

Yet overlook what appear of defects,

For life falls far short of,

Condemning the fellow for errors.

1. Reported by Al-Bukhari.

2. Reported by Al-Hakim on the authority of Ibn `Abbas.

3. Agreed upon.

5- Telling your friend that you love him for the sake of Allah: Then he should response saying, "May Allah love you, Whom you love me for! O Allah! Forgive me and my friend!"

6- Invoking Allah for his good:

The Messenger of Allah (peace and blessings be upon him) gave glad tidings saying,

"There is no believing servant who supplicates for his brother behind his back (in his absence) that the Angels do not say; the same be for you too." ⁽¹⁾

He said also,

"The supplication of a Muslim for his brother behind his back (in his absence) is responded to (by Allah)." ⁽²⁾

7- Faithfulness and sincerity:

Faithfulness here means keeping the bonds of love with him. A *hadith* states, "Seven are sheltered by the Shadow of Allah, on the Day when there is no shadow but His... and (among them are) two men who love each other for sake of Allah; they gather for that sole aim and depart for it..."

Imam Ash-Shafi'i (may Allah bestow mercy upon him) describes truthfulness in love saying,

I visited my fellow when he fell ill,

So grieved, I also became unwell.

In turn he came to behold me,

Therefore, I was cured to see he.

1,2. Reported by Muslim.

Dear Muslim!

These are the characteristics of good companions and the duties and rights of brotherhood for the sake of Allah. You should, therefore, stick firmly to these ideas and principles.

You should be convinced that life is totally against isolation and loneliness so that Islam affirms the principle that the one who mixes with people and forbears their harm is better than the one who does not mix with people to escape their harm. You should further know that the type of people you befriend in the community, in the mosque, in traveling, in houses, in educational bodies, in foreign countries, etc., are the main criterion that evaluates the status of these institutions in the society. The companionship of men of piety and intelligence elevates the status of the individuals and society, whereas the companionship of fools degrades this status. A *hadith* explains,

"Surely, no two men separate after their friendship and amity but because of sin and disobedience of God."

Therefore, you should maintain your firmness in brotherhood by enjoining good and cooperation in virtue. The Messenger of Allah (peace and blessings be upon him) said,

"Don't befriend except a man of belief and don't feed except a man of piety."

Let's consider the following poetic lines,

I shouted, he is my brother.

They wondered, of your mother!

Nay, bodies merely relate to one another,

But a fellow, is a friend indeed,

For he is a friend in need.

Then, a single mother we are in no need.

CHAPTER FIFTEEN

With His Brothers

Under the Shade of the Mosque

Abu Hurairah (may Allah be pleased with him) narrated that the Prophet (peace and blessings be upon him) said:

"Allah will give shade to seven on the Day when there will be no shade but His: a just Imam, a youth who has been brought up on the worship of Allah (i.e., he worships Allah sincerely from childhood); a man whose heart is attached to the mosques (i.e., he prays the compulsory Prayers in congregation in the mosque); two persons who love and meet each other and depart from each other only for the sake of Allah; a man who refuses the lure of a beautiful and prestigious woman to commit adultery, by saying: I am afraid of Allah; a man who gives in charity so secretly that his left hand know not what his right hand has given; and a person who remembers Allah in seclusion and his eyes become flooded with tears."⁽¹⁾

In this *hadith*, the Prophet (peace and blessings be upon him) gives us the good news that seven categories of people will be taken

1. Reported by Al-Bukhari and Muslim.

under the Shade of Allah on the Day when no shade is to be found except that of Allah, the Almighty. These categories are:

1- A Just Imam

The word '*Imam*', in this context indicates anyone who shoulders one or more of the affairs of the Muslims. This is whether he was the Caliph or bore responsibility for one among the affairs of the Muslims, such as being the leader of a group, the leader of the Pilgrimage (*Hajj*), the leader of a town, the leader of an army, the leader of a military detachment, or the Imam of a mosque. This is the meaning intended by the Prophet (peace blessings be upon him) when he said,

"Whoever obeys me, obeys Allah, and whoever obeys my Amir, obeys me."

The leader has been appointed in order to be obeyed. This obedience however, must only be in that which is right; there is no obedience to a creature who disobeys the Creator. The leader, on the other hand, must be obeyed if he is just as the Prophet (peace and blessings be upon him) said,

"No one who has served as an leader over ten persons will come on the Day of Judgment in chains unless he is relieved by justice or perishes by tyranny."⁽¹⁾

Abu Bakr As-Siddiq (may Allah be pleased with him) who reaffirmed this great principle, saying, "Oh people! I have been chosen as a ruler over you while I am not the best amongst you. Whenever I do good, support me, and whenever I do wrong, set me straight. Telling the truth is honesty and lying is treachery. The weak amongst you I consider strong until I have restored his rights to him, and the strong

1. Reported by Al-Bayhaqi

amongst you I regard as weak until, with Allah's Aid, I restore the right from him. Obey me as long as I obey Allah and His Messenger (peace and blessings be upon him), and once I disobey them, obey me not."

Justice is one of the basic supreme goals in Islam and the Imam or leader is the one entrusted to ensure this trust. In Islam, justice is not to be shown only to Muslims, but to all people, those whom we like as well as those whom we dislike. Allah, the Almighty has said,

﴿ Oh you who have believed, be ever upright for Allah, witnesses with equity, and let not antagonism of a people provoke you not to do justice, do justice; that is nearer to piety. And be pious to Allah, surely Allah is Ever-Cognizant of whatsoever you do. ﴾

(Al-Ma'idah: 8)

Should the Imam transgress and denounce the trust entitled to him failing to observe justice, then he does not deserve to be obeyed. The Prophet (peace and blessings be upon him) said,

"It is imperative that the Imam rules according to what has been revealed by Allah and he must fulfill the trust. When he does this, it becomes obligatory for people to listen, obey and answer when he calls on them."

It is justice to consider all people equal. A rich person has no advantage over one who is poor, nor the prestigious over the lowly, nor white over black. These are among the vain values of the pre-Islamic Era, whereas in Islam there is perfect justice.

It is also justice for the Imam to guarantee the rights of his subjects regardless of status. Furthermore, it is never permissible to nullify anyone's right under the pretext of public interest. The Prophet

(peace and blessings be upon him) said,

"Whoever shoulders any of the Muslims' affairs and neglects any one of their needs, shortages or poverty, Allah will neglect his need, shortage and poverty on the Day of Judgment."

There is an ideological dimension to justice that borders on being an act of worship and renders it an utterly profound experience. Thus, the verdict not only becomes the order of the Imam or the judge, but is transformed by the subjects themselves in such a way as to make the disputants have no other concern than being saved from Hell-fire by avoiding injustice and wronging others.⁽¹⁾

Justice demands that people are treated on equal terms; this is the ethical dimension of justice. The goal of justice and virtue is one and the same to accomplish righteousness and success in this life and in the Hereafter. Thus, both justice and virtue are related in such a way that the former becomes a prerequisite for realizing the latter. No success will be obtained without righteousness, just as no righteousness exists without justice and virtue. The goal of virtue is sincerity and loyalty to Allah in secret as well as in public for the sole purpose of gaining His Pleasure. Sincerity makes one fear more the displeasure of the Ever-Vigilant, Allah, the Almighty, than he fears the application of the *Hudud* (the Legal Penalty). Evidence can be found in the story of the Ghamidiyah woman who came to the Prophet (peace and blessings be upon him) to confess that she had committed adultery and asked to be purified by receiving the legal penalty.⁽²⁾

Justice also has a political dimension, as the Prophet (peace and

1. Dr. `Abbasi Madani, *Mushkilat Tarbawiyyah* (Problems in Education), p. 191.

2. Ibid, p. 196.

blessings be upon him) said, "Whoever assumes authority over Muslims and appoints some people though he recognizes that others would better suit the interests of Muslims, he has betrayed Allah and His Messenger." Also, `Umar Ibn Al-Khattab (may Allah be pleased with him) is reported to have said,

"Whoever assumes authority over Muslims and appoints a person only out of affinity or kinship, he has betrayed Allah and His Messenger."

Hence, the just Imam, who will be given refuge under the Shade of Allah on the Day when no shade will be found but His, is the One who guarantees the people's freedom and treats them equally regardless of their status. Thus, justice, with its ideological, ethical and political dimensions, helps both virtue and success to prevail in this life and in the Hereafter.

2- A Youth Brought up on the Worship of Allah

If the first category of the just Imam can be considered the top of the pyramid, the youth would thus be its base. The youth in all nations constitute the might, zeal and initiative of society. Most followers of the Prophets (peace and blessings be upon them) and reformers throughout history have come from among the youth. Our Prophet (peace and blessings be upon him) said,

"The old disappointed me, while the young supported me."

How can a young person grow up in the worship of Allah?

Should he pray continuously, fast continuously, or flee from the desires of this life and from women?

When some people did this, the Prophet (peace and blessings be upon him) denounced it and said,

"As for me, I perform the Prayers and sleep, I fast and I break my fast, and I get married. Anyone who abandons my Sunnah has nothing to do with me."

So, how should it be then?

Each of the Muslim's actions can be considered worship if it is dedicated to Allah, the Almighty. Because he eats food in order to be capable of meeting the Ordinances of Allah, eating food becomes an act of worship. He removes harmful things from the paths of others in order to be helpful and kind; this becomes an act of worship. He gets married in order to positively channel his desires; this becomes an act of worship. He leaves the mosque in order to help others; this becomes better for him than performing *I'tikaf* (Seclusion) in the Prophet's Mosque for an entire month.

This is the way. This is the manner in which a youth should worship Allah the Almighty, to worship Allah alone, to perform all acts of worship sincerely and endeavoring to establish Allah's Laws on earth for the cause of truth and justice. This includes enjoining the good and forbidding the evil, thus, acting upon Allah's Command that reads,

﴿And let there be a nation of you (who) call to charity, and command beneficence and forbid maleficence; and those themselves are the prosperous ones.﴾

(Al `Imran, 104)

He stops evil with his hand, but if he is unable, he admonishes it with his tongue. Yet again if he is unable, he opposes it with his heart. He should reject and denounce evil; calling upon others to reject it until they become gradually a strong force that abolishes falsehood and establishes Allah's Law.

He should personify Islamic morals when dealing with his parents

and siblings at home, as with his colleagues at work. For him, religion means treating others well. He spends his wealth, effort and soul for the cause of Allah. His motto is: Control yourself and call others to do good.

These are some characteristics of a young man, brought up on the worship of Allah, who will be taken under the Shade of Allah on the Day of Judgment when no other shade can be found.

3- A Man Whose Heart is Attached to the Mosques

The mosque in Islam represents the smallest unit of the Muslim community. From the mosque, Muslims set forth and to it they journey. Our honorable Prophet (peace and blessings be upon him), when he migrated to Madinah, establishing the first Islamic State, constructed a mosque on the first day. The mosque is not merely a place in which to perform the Prayer. The entire surface of the earth is a place for the Muslim to pray, whenever the time for Prayer comes, he performs it instantly.

In fact, the mosque has other purposes:

The mosque is where we practice our faith, perform our Prayers in humility and turn to Allah in sincerity. It is where we become acquainted with one another, begin to understand each other and develop solidarity. If anyone is missing, we quickly inquire about him. In the mosque, we test our hearts to see whether we truly consider all Muslims as brothers and sisters for the Sake of Allah, regardless of color, race, economic or social status, and whether we grumble while standing side by side with one more poor or humble than ourselves.

In the mosque, we recite the Glorious Qur'an, join a scholar's

study circle, or fulfill our social obligations. There, we also learn about *Shura* (mutual consultation), exchange viewpoints, give and receive advice and we do not take part in trading when the muezzin calls us to Prayer.

In the mosque, we discipline ourselves and call upon others to do the same.

The Prophet (peace and blessings be upon him) said,

"When you see a man frequent the mosque, testify that he has faith."⁽¹⁾

The Prophet (peace and blessings be upon him) also said,

"Anyone who goes often to the mosque only for Prayer and the remembrance of Allah, Allah will be smiling and cheerful with him as the family of one who has been away is smiling and cheerful with him when he returns."⁽²⁾

The Prophet (peace and blessings be upon him) also said,

"Whoever becomes fond of the mosque, Allah becomes fond of him."⁽³⁾

Mosques represent our history. From mosques, our armies set forth to establish our reign of glory. To the Sacred Mosque in Makkah, the Prophet's in Madinah, and Al-Aqsa in Jerusalem we also set forth. Allah, the Almighty says,

﴿In houses Allah has permitted to be raised up, and His Name to be mentioned therein. In them do hymn to Him in

1. Reported by At-Tirmidhi.

2. Reported by Ibn Majah, Ibn Hibban and Al-Hakim who said it is authentic according to the conditions of Al-Bukhari and Muslim.

3. Reported by Al-Tabarani in *Al-Awsat*.

the early mornings and (hours) before sunset. Men who neither commerce nor trade diverts from the Remembrance of Allah,... ﴿

(An-Nur, 36,37)

Those who fear a Day on which hearts and eyes shall be turned about, and those who frequent the mosques, both men and women are those whom Allah will take beneath His Shade on the Day when no other shade will be, but His.

4- Two Persons Who Love and Meet Each Other and Depart from Each Other Only for the Sake of Allah

Another category of those who will be sheltered under the Shade of Allah on the Day when there will be no shade but His, are those who love each other for His Sake. Something as simple as love deserves such an honor?

Listen to how the Prophet (peace and blessings be upon him) described this love to us. He said,

"Amongst the slaves of Allah are some people who are neither prophets nor martyrs; and prophets and martyrs admire them on the Day of Judgment for their status with Allah. They (the Companions) said, 'Oh Messenger of Allah! Describe them for us.' He said, 'They are the people who loved each other for the Sake of Allah though there was no kinship between them, nor did they exchange money in trade. By Allah! Their faces are light, and they walk on light, neither are they afraid when neither others are, nor are they sad when others are. "Surely, the friends of Allah

shall have no fear on them, nor will they grieve. ⁽¹⁾

All of this closeness, light and security is simply for loving others for the Sake of Allah. That is the love, which brings together the believing souls and contented hearts in the most pure relationship, the most sacred bond, and under the most honorable banner.

The first Muslims migrated from Makkah to Madinah only for the Sake of Allah and His Messenger (peace and blessings be upon him). The Messenger (peace and blessings be upon him) declared them brothers. Those bricks were then fitted strongly together to form a great edifice and unique structure that could not be penetrated by adversity.

And (the ones) who took their location in the Home, and in belief, before them, love whosoever has emigrated to them, and do not find in their breasts any need for what has been brought them, and prefer (the emigrants) above themselves, even though penury be (their portion). ﴿

(Al-Hashr, 9)

Man cannot do without love. The heart may become involved in a material, excessive love that quickly vanishes, leaving a wound that will never heal,

Close fellows upon that Day shall be enemies to one another, except the pious (ones). ﴿

(Al-Zukhruf, 67)

Or, it may truly be a love for the Sake of Allah. This kind of love may bestow blessings on one's life, purify it and spread mercy among the people. Allah, the Almighty says,

Muhammad is the Messenger of Allah, and (the ones) who

1. Reported by Abu Dawud.

*are with him are strict against the steadfast disbelievers,
merciful among themselves. ﴿*

(Al-Fath, 29)

The lowest degree of love is to have a heart free of grudge against others, while the highest degree is to behave altruistically with them. "One of the strongest signs of complete faith is that one should love his brother only for the Sake of Allah. As life joins them in love, death separates them in love. Then finally they meet before Allah in the light of that love and mercy. The Prophet (peace and blessings be upon him) said,

'Three (attributes) are found in anyone endowed with the joys of faith. Allah and His Messenger should be loved over and above anything else. The believer should not love any person except for the Sake of Allah alone. Third, he should hate to return to disbelief as much as he would hate to be hurled into the Fire.'⁽¹⁾

The Prophet (peace and blessings be upon him) has taught us practical methods of implementing love in our hearts. He said,

"You will not be admitted into Paradise until you believe and you will not believe until you love one another. Shall I instruct you about a matter that if fulfilled, would lead you to love one another? Greet in peace amongst yourselves."

Another method of developing love for one another is to visit each another for the Sake of Allah. The Prophet (peace and blessings be upon him) said,

"A man went to visit a brother of his in a nearby village. Al-

1. Agreed upon *hadith*. This quotation is from Ahmad Basyuni, *Qabasat Min Al-Sunnah* (Glimpses of the *Sunnah*), p. 178.

lah placed an angel along his way. When he passed by, the angel asked, 'Where are you going?' The man replied, 'To visit my brother in the next village.' The angel asked, 'Does he owe you something and you want to take it back?' The man replied, 'No, but I love him for the Sake of Allah.' The angel said, 'I am Allah's Messenger, sent to inform you that Allah loves you just as you love your brother for His Sake.'

Another way to develop love for one another is to tell the person you love that you love him to encourage him to do good. The Prophet (peace and blessings be upon him) said,

"When a man loves his brother, let him inform him."⁽¹⁾

It is *Sunnah* to return this greeting of love in a similar way,

"May He, for Whom you loved me, love you."

This love is the commodity of believing men and women; upon it they meet; with it they deal; and for it they separate. The Messenger of Allah (peace and blessings be upon him) said,

"He who loves for the Sake of Allah, hates for the Sake of Allah, gives for the Sake of Allah, and prevents for the Sake of Allah, is the one whose faith is complete."

Once, a man asked the Messenger of Allah (peace and blessings be upon him),

'When will the Last Hour come?' The Prophet (peace and blessings be upon him) said, 'What have you done to prepare for it?' He said, 'Nothing, save the fact that I love Allah and His Messenger.' The Prophet (peace and blessings be upon him) said, 'You will be with those whom you love.'

1. Reported by Abu Dawud.

5- A Man Who Refuses the Advances of a Beautiful and Prestigious Woman to Commit Adultery Saying, "I Am Afraid of Allah, Lord of the Worlds."

This is yet another category of people who will be under the Shade of Allah on the Day when there will be no other shade available. She is not just a woman, but a woman of high rank, a fine figure and a pleasing appearance. So, she seduced him and called him to fulfill her desire. What could he do when his desire was aroused, and there was nothing to stop him from doing what he wanted? However, before indulging in this destructive sinful act, he remembered Allah and said, 'I fear Allah, Lord of the worlds.'

One of the most difficult challenges faced by human beings is sexual lust. Concerning this issue, the Prophet (peace and blessings be upon him) said,

"Whosoever guards what is between his two legs and his two lips, I am a guarantee of his admission into Paradise."

Oh servant of Allah! Do you remember that man who was infatuated with his cousin; tried to marry her, but she refused. She suffered from material need, and came around asking for his help. He refused until, finally, she gave in. He was about to take her, but because he had waited for so long, she said, 'O servant of Allah! Do not deflower me in sin.' So, he let her go, fearing no one but Allah, Lord of the worlds.

The one who shows such honor and piety deserves to be taken under the shade of Allah's Throne on the Day of Judgment when no shade exists but His.

6- A Man Who Gives in Charity So Secretly That His Left Hand Does Not Know What His Right Hand Has Given

Money is the backbone of life. We cannot live without money. Allah, the Almighty prescribed that a share of the wealth of the rich should be given to the poor, as Allah says,

﴿And bring wealth in spite of his love for it to near kinsmen, and the orphans, and the indigent. And the wayfarer, and the beggars, and to ransom (necks).﴾

(Al-Baqarah, 177)

Upon wealth there is a share other than *Zakah* and that is *Sadaqah* (charity) which is one of the best things that can be done to seek closeness to Allah. The Prophet (peace and blessings be upon him) said,

"There will be none among you but his Lord will talk to him, and there will be no interpreter between him and Allah. He will look to his right and see nothing but his deeds that he has offered, and he will look in front of him and see nothing but the Fire facing him. So save yourself from the Fire even with half a date (given in charity)."

Charity and generosity uncover man's nature. If it is hard for him to give and he fails to do so, he is revealed as a slave of both wealth and the world. However, he is able to defeat his own desires and love for money, he becomes one who seeks what is in Allah's Hand. *Sadaqah* is a proof of this, Allah says,

﴿In case you display (your) donations, then how favored (you are) by them, and in case you conceal them, and bring them to the poor, then it is more charitable for you.﴾

(Al-Baqarah, 271)

Sadaqah is something good in every case, but concealing it is better and more beneficial as discretion is advantageous to:

a) The giver of charity: to be free of pride, arrogance and showing off, and to remember that it is done only for the Sake of Allah.

b) The poor: to cover his need and preserve his dignity and honor.

The man who does this only for the Sake of Allah deserves to be sheltered under His Shade on the Day when there will be no Shade except His.

7- A Person Who Remembers Allah in Seclusion And His Eyes Become Flooded with Tears

Shedding tears for fear of Allah is a proof of an attentive heart and refreshing insight. When man remembers his Lord and His favors, which are both obvious and hidden, he remembers his own shortcomings. He realizes that he cannot be saved except by his Lord's forgiveness, and weeps upon remembrance because of being deeply affected by hope and fear of Him. He will be one of those shaded by Him on the Day when there will be no shade but His.

Those who frequently shed tears are:

*﴿When the verses of the All-Merciful were recited to them,
they collapsed constantly prostrating and weeping.﴾*

(Maryam: 58)

﴿And they collapse upon their faces weeping, and it increases them in submissiveness.﴾

(Al-'Isra': 109)

"When Allah is mentioned, their hearts tremble."

(Al-Anfal: 2)

The Prophet (peace and blessings be upon him) shared the good news with those who weep frequently saying,

"One who weeps from the fear of Allah, will not enter the Fire and one who insists on committing sins will not enter Paradise."

He also said,

"Two eyes shall not be touched by the Fire: the eye that wept for fear of Allah and the eye that spent the night guarding for the Sake of Allah."

The Prophet (peace and blessings be upon him) himself was the human being most fearful of Allah and used to weep more than any of the believers. When Ibn Mas`ud recited to him the following verse of the Qur'an,

﴿How then shall it be when We cause to come from every nation a witness, and cause you to come as a witness against these?﴾

(An-Nisa': 41)

He said, 'Enough!' Ibn Mas`ud looked at him and found him shedding tears."

Allah, the Almighty says,

﴿And when they hear what has been sent down to the Messenger, you see their eyes overflow with tears because of the Truth they recognize. They say, 'Our Lord, we believe; so write us down among the witnesses.﴾

(Al-Ma'idah, 83)

Oh Allah! We ask You to grant us complete faith, tears of submission, and great mercy. Oh Allah! We have believed, so record us among the witnesses!

CHAPTER SIXTEEN

Establishing a Muslim Home

Abu Umamah (may Allah be pleased with him) reported that, the Prophet (peace and blessings be upon him) said,

"After attaining piety, a believer can gain nothing better than a righteous wife. If ordered, she obeys; if he looks at her, she is pleasing to him; if he makes an oath, she fulfills it; and when he is absent, she preserves her chastity and his property."⁽¹⁾

Introduction

Marriage is the *Sunnah* (way of life) of all messengers, and a reality of *Fitrah*. Abu Ayyub Al-Ansari reported that the Prophet (peace and blessings be upon him) said,

"Four things are the Sunnah of the messengers: Henna, perfume, Siwak (tooth-stick), and marriage."⁽²⁾

It is of the Wisdom of Allah, the Almighty that He created us all from a single soul and made marriage the only legal means of connection between a man and a woman. It is a way to control the instincts, preserve the species, keep woman from loss, and man from straining

1. Reported by Ibn Majah.

2 Reported by At-Tirmidhi.

himself in vain things. Allah, the Almighty says,

﴿O you mankind, be pious to your Lord, Who created you of one self, and created from it its spouse, and from the two disseminated many men and women.﴾

(An-Nisa': 1)

"Islam has paid much attention, while establishing this relationship, to rectify the perception of the woman, to determine the relationship between the two sexes on the basis of instinctive facts, and to define this relationship in all its scientific and psychological aspects in such a way that it does not suffer from unrest or straying, and is not to be rendered vague in any of its aspects."⁽¹⁾

Man instinctively tends to woman, and woman tends to man. In order for this tendency to act as a positive force in life, the Prophet (peace and blessings be upon him) urged the youth to marry. A *hadith* reads,

"Oh young people! Whoever among you is able to marry, should marry, but whoever is not able to marry, should fast, for fasting diminishes sexual desire."⁽²⁾

If a young man responds to this call of the Prophet (peace and blessings be upon him), Allah, the Almighty, will support him. At-Tirmidhi reported on the authority of Abu Hurairah that the Prophet (peace and blessings be upon him) said,

"Allah has made it incumbent on Himself to help three persons; one who strives in the Path of Allah, one who frees a slave who wanted his freedom and one who wants to marry

1. Sayed Qutb, *Al-Islam wa mushkilat al-hadarah* (Islam and Problems of Civilization), p. 62.

2. Reported by Al-Bukhari, Muslim and others.

to maintain chastity."

Allah also made marriage a means for one to obtain wealth, as He says,

﴿And wed the spouseless among you, and the righteous among your bondmen and maids; in case they are poor, Allah will enrich them of His Grace; and Allah is Most Affluent, Ever-Knowing.﴾

(An-Nur, 32)

The Soul Tends towards Beauty

It likes the beautiful woman. For man in order not to fall into the temptations of beauty and wealth due to his natural weakness, Islam has shown him the straight path for choosing his life partner. The Prophet (peace and blessings be upon him) said,

"One who marries a woman for her wealth, Allah will not increase him but in poverty; one who marries a woman for her noble descent, Allah will not increase him but in humiliation; and one who marries a woman to lower his gaze, keep his chastity or to strengthen his family ties, Allah will bless her for him and bless him for her."⁽¹⁾

This is not an invitation against beauty, it is only natural to be attracted by beauty. Moreover, Allah is Beautiful and loves beauty. What is meant here is that; man should not concern himself only with beauty, noble descent, or wealth at the expense of other qualities. The Prophet (peace and blessings be upon him) said,

"Don't marry women for their beauty, that it may corrupt them; nor for their wealth, that it may make them domineer-

1. Reported by Ibn Hibban.

ing; rather, marry them for their religion, for a religious slave with a split ear may be better."⁽¹⁾

Marriage is not a commercial transaction, nor is it mere sensual enjoyment where women display their charms and beauty as if in markets!

Rather, it is a balance between all these factors (economic, physical, emotional, etc.) with intense focus on ethical qualities and religion. The Prophet (peace and blessings be upon him) said,

"A woman is married for four things: her wealth, her family status, her beauty, and her religion. You should marry the religious woman or you will be a loser."⁽²⁾

In addition, Islam urges both man and woman to choose well and to investigate the matter thoroughly, as they are not spending a few days together and then returning to their previous lives. Rather, they are entering into wedlock for the rest of their lives. They live together whether in great happiness that fills their hearts and home, or burning misery that destroys their hearts and any stability. Ibn `Abbas narrated that the Prophet (peace and blessings be upon him) said,

"There are four things that if one is given them he has given the best things both of this world and of the Hereafter: a thankful heart, a remembering tongue, an enduring body in times of plight, and a wife who does not deal unfairly in regard to herself and his wealth."⁽³⁾

1. Reported by `Ubaid Ibn Hamid.

2. Reported by Al-Bukhari and Muslim.

3. Reported by Al-Tabari, with Good Chain of Transmission.

Most setbacks that married people suffer and which make them uncomfortable are resulted from bad choice and being infatuated with some aspects at the expense of others.

The choice may be made as a result of a fleeting admiration at a fixed position. The suitor may not see her except for few minutes in which case neither of them is able to make a wise choice. Such a hasty decision may be the result of a temporary emotional state or a fancy that would wear out when emotions cool down or when the infatuation turns to disillusionment. The best way to handle the matter is for the young man to enter her house after being admitted, look at her thoroughly, and study her circumstances and characteristics either directly or indirectly.

When Al-Mughirah Ibn Shu`bah proposed to a woman, the Prophet (peace and blessings be upon him) advised him,

"Go and have a look at her, for it is better for you both."

Also, the Prophet (peace and blessings be upon him) advised a man who proposed to a woman from the *Ansar* (those in Madinah who helped the Prophet) saying,

"Look at her, for there is something in the eyes of the Ansar (Ansari women)."

Jabir Ibn `Abdullah used to hide himself and look at the woman he intended to marry to be able to observe her and see what may compel him to go through with the marriage. The Prophet (peace and blessings be upon him) himself sent other women to see what may be a hidden blemish or defect. He used to say to them:

"Smell her mouth, smell her armpit, and look at her hamstrings."

To this extent Islam has addressed this topic, and has prepared its means also.

Unless parents comprehend this path in the religion of Allah, thus permitting their young men and women to see each other closely, to talk together and to meet in the presence of chaperons during the betrothal period while maintaining virtue and Islamic manners, the results will benefit neither the young men nor the young women.

It has happened in the past that a father would select for his son or daughter his or her life partner. This is something which must stop in order to lessen the surprises and sufferings that can destroy the lives of small vulnerable families.

There are parents who comprehend religion in a narrow-minded and reactionary manner and believe that the girl is an incompetent creature who gets out only three times: once from her mother's womb; once to the husband's house for slavery; and the third for the grave. They need to re-think the matter and re-educate themselves on the basis of Divine and Prophetic guidance.

In most failed marriages, simple bad choice is the most common reason. Likewise, the poor behavior of parents is the most common reason behind that bad choice. Parents should, therefore, fear Allah and treat their sons and daughters well.

Explanation of the Opening *Hadith*

Following this introduction, we go back to the *hadith* in which the Prophet (peace and blessings be upon him) tells us that one of the greatest blessings Allah has bestowed upon man after being pious, is having a righteous wife. The significance of this *hadith* needs further clarification:

1- Man and the woman he chooses to be his partner form the nu-

cleus of the Muslim family that constitute the foundation for the Muslim society. Upon this basic unit, the urban construction is originated just as the construction of human ethics is based in many inter-linking and comprehensive areas.

Hence, Islam has advocated the necessity of choosing a righteous wife in order to form a harmonious home and let the children live innocently under its roof without witnessing sin. Is not being a righteous wife who shares in building a good home and a good society, one of the greatest graces that should be praised by Muslims?

2- The Muslim home is a microcosm of society and its foundation were built on: cordiality, mercy, physical and psychological harmony, and equality from a humanitarian point of view. Allah, the Almighty says,

﴿And they (the women) have (rights) like (the obligations) they are under with beneficence; and men have a degree above them.﴾

(Al-Baqarah: 228)

This degree is interpreted in the verse that reads,

﴿Men are the ever upright (managers) (of the affairs) of women...﴾

(An-Nisa': 34)

"Marital life is a social one. Every society has to have a leader, for all sorts of assemblies naturally have different viewpoints and desires concerning certain issues. Their common interests will not be fulfilled unless there is a leader to negotiate between the many differing opinions. There must be a leader lest each party would work against the other in a way that wedges them apart and eventually turns them into opponents. Man has the full right to assume this leadership since he is

more knowledgeable about the common interests and has the best ability to carry things out by means of his own strength and resources. Hence, man has been legally obliged to protect and support woman, and she has been obliged to obey him in all matters except sinful ones."⁽¹⁾

This is what is meant by: if he orders her, she obeys him. The Prophet (peace and blessings be upon him) said,

"If a woman performed the five daily Prayers, kept her chastity, and obeyed her husband, she would enter Paradise."⁽²⁾

3- When he looks at her, he is pleased:

He is pleased by her beauty, good looks, elegance and pleasant scent.

He is also pleased by the house's tidiness and the way in which she has turned it into a real home where the hard-working husband resorts to find love, sympathy, serenity and security.

She also pleases him by caring for their children: their appearance, well-being, nutrition and all other affairs.

He is also pleased by her good manners, obedience and concern and caring for his emotions, wealth and chastity.

He is pleased by her devotion to the ordinances of her religion, in Prayers, Fasting, giving charity and alms,

﴿ So righteous women are devout, preservers of the Unseen

1. Muhammad Rashid Rida, *Mukhtasar Huquq An-Nisa'* (Synopsis of Women's Rights) p. 38.

2. Reported by Ahmad.

for the preserving of Allah. ﴿

(An-Nisa', 34)

Out of this pleasing appearance, soothing affection, mercy and sympathy springs the love through which man and woman find psychological and physical rest, stable lives, harmony of the soul and body and tranquility.

Allah, the Almighty says,

﴿ And of His signs is that He created for you, of yourselves, spouses, that you (may) find rest in them, and he has made between you amity and mercy. Surely, in that are indeed signs for a people who meditate. ﴾

(Ar-Rum, 21)

4- When he makes an oath, she fulfills it for him:

This can be both a confirmation of the meaning of "when he orders her, she obeys", or it might be an even higher degree of obedience. A wife's obedience to her husband results in happiness and contentment while her disobedience results in resentment and hatred. It may further lead to alienation, corrupt fraternal bonds and cause parents' hearts to become harsh.

"There is not a woman who neglected to obey her husband, but she lives in miserliness and affliction. The more the wife's obedience to her husband increases, the more love and loyalty increase between them. Their children by proxy will inherit these morals."⁽¹⁾

The Prophet (peace and blessings be upon him) said,

"There are three who the Hell-fire will not touch: the wom-

1. `Abdil-Mut`al M. Al-Gabri, *Al-Mar'ah fi Al-Tasauwr Al-Islami* (Woman From an Islamic Perspective), p. 93.

an who is obedient to her husband, the son who is dutiful to his parents and the slave who gives the rights of both his Lord and his master."

He (peace and blessings be upon him) also said,

"The Jihad of the woman is to be a good wife i.e., to obey her husband."

Once the Prophet (peace and blessings be upon him) was asked,

"Which woman is the best?" He (peace and blessings be upon him) said, "She who obeys her husband when he orders her, and she who pleases him when he looks (at her)."

Naturally, man will not be pleased with her good looks if she is stubborn, troublesome, disobedient and challenging!

However, even if there are sound morals of both husband and wife, there must eventually arise some issues that will disturb their relationship from time to time. It is during these incidents that the true characters reveals themselves.

Abu Al-Aswad Al-Du'ali once said to his wife, "If you see me angry, try to please me. If I see you angry, I will try to please you. Otherwise, our relationship will never work."

Thus, the meaning of the following statement becomes clear: if a man made an oath regarding his wife, she should be obedient to him. And the best of all women is the one who obeys her husband, as she prefers his rest to hers.

5- When he is absent, she safeguards both his wealth and her chastity:

Ibn Jarir and Al-Baihaqi reported from Abu Hurairah that the

Prophet (peace and blessings be upon him) said,

"The best of all women is the one when you look at, she seems pleasant to you; when you order her, she obeys you; when you are absent, she safeguards your wealth and her chastity."

He (Peace and blessings be upon him) then recited the saying of the Almighty Allah,

﴿So righteous women are devout, preservers of the unseen for the preserving of Allah.﴾

(An-Nisa', 34)

"*The unseen*" here means what one feels shy to discuss concerning their marital life. No one should know anything about their own daily life, especially regarding their marital relations.

From a rhetorical point of view, I believe that this is the best metonymy mentioned in the Glorious Qur'an. Therefore, innocent hearts are saved from contemplation of embracing these sentiments that would cause embarrassment and also the manner of marital affairs which are kept unseen (as Allah preserved their privacy). This is followed by a rapid transition from that hidden unseen to mentioning Allah, the Ever-Manifest, which is certain to draw the mind away from contemplation of what goes on behind closed doors, with its private matters and secrets, to concern oneself about Allah Most High. The good woman has her share of watching over Allah and of being pious to Him in a way that keeps her from treachery and is strong enough to preserve trust."⁽¹⁾

1. Muhammad Rashid Rida, *Huquq A-Nisa' fi Al-Islam* (Women's Rights in Islam), p. 49.

This is the meaning of ﴿safeguarding her chastity﴾. As for ﴿preserving his wealth﴾, this means protecting it and not wasting it. In doing so, she may not offer her family or others anything of her husband's wealth without his previous permission. The Prophet (peace and blessings be upon him) said,

"She is not permitted to give anything from his house without his permission. If she does otherwise, he will receive a reward (from Allah) and she will receive the offence."⁽¹⁾

1. Reported by Al-Baihaqi. Wahbi Sulaiman, *Al-Mar'ah Al-Muslimah* (Muslim Woman), p. 151.

CHAPTER SEVENTEEN

Kindness to Muslims and Non-Muslims

The Messenger of Allah (peace and blessings be upon him) said,

"On the Day of Resurrection I shall dispute with anyone who has oppressed a person from among the People of the Book, who has infringed on his rights, who has placed a responsibility on him which is beyond his capacity, who has taken something from him against his will."⁽¹⁾

He (peace and blessings be upon him) also said,

"Whoever hurts a Dhimmi (a Jew or Christian living under the protection of the Muslims), I am his (the Dhimmi's) adversary, and I shall be an adversary to him on the Day of Resurrection."⁽²⁾

He (peace and blessings be upon him) also said,

"He who hurts a Dhimmi hurts me, and he who hurts me annoys Allah."⁽³⁾

1. Reported by Abu Dawud and Al-Bayhaqi.

2. Reported by Al-Khatib with a good chain of transmission.

3. Reported by Al-Tabarani with a good chain of transmission.

Introduction

These *hadiths* are concerned with one of the most important issues of the Muslim Community; the treatment of non-Muslims living in Muslim societies. Islam has determined that issue through both teachings and applications throughout its long history starting from the time of Prophet Muhammad (peace and blessings be upon him) until the destruction of the Caliphate. It has given rights to non-Muslims not given to religious minorities by any other nation either in ancient or even modern history. In spite of this well-established fact, one daily endures the oft-repeated accusations concerning the rights of non-Muslim minorities from the enemies of Islam at sometimes and from their followers.

Both parties may have different intentions, but the results are the same. Representing the history of the relationship between the Muslim Community and these minorities may be of maximum benefit to them when they make allegations of mischief done to them. Thus, they advocate setting Islam aside in determining regulations that govern and control society. For, in these Muslim societies they would be victims of discrimination and persecution... or so they falsely claim.

The Course of History: Theory and Practice

Before discussing the rights and duties of non-Muslims as stated by Islam, we would like to mention some historical events which affected the non-Muslims at various points in Islam's long history. Occasionally, regulations contained injunctions favoring minorities in a particular matter, but when we uncover the actual application we find the contrary done in practice. Today, the international organizations never tire lecturing about human rights, the rights of minorities, devel-

opment, childhood, aiding the Third World, etc. Yet, with the other revealed religions whose adherents speak of faith, peace and ethics, we find that their words testify to one extreme while their actual practice is another.

During the Lifetime of the Prophet (Peace and Blessings Be upon Him)

In his book on the life of the Prophet (peace and blessings be upon him), Ibn Ishaq said, "The delegation of Najran, who were Christian, came to Madinah and entered the Prophet's Mosque to meet him after the `Asr Prayer. When the time for their Prayer came, they stood up to perform it and the Companions wanted to prevent them, but the Prophet (peace and blessings be upon him) said, 'Let them proceed.' So, they faced the east and performed their prayer. Muslim jurists have deduced from this episode that it is permissible to allow the People of the Book to enter Muslims' mosques and to perform their prayer if it is only temporary."⁽¹⁾

Abu `Ubaid reported from Sa`id Ibn Al-Musaiyb that, "The Prophet (peace and blessings be upon him) once gave charity to the people of a Jewish house. Hence, it became continuously due to them."⁽²⁾

Al-Bukhari reported on the authority of Anas that, "The Prophet (peace and blessings be upon him) visited a Jew who was ill. He (peace and blessings be upon him) invited the Jew to embrace Islam and he accepted. The Prophet (peace and blessings be upon him) left proclaiming,

'Praise be to Allah Who saved him from the Fire.'

1. *Provision for the Hereafter*, vol. 3.

2. Abu `Ubaid, *Al-Amwal* (Funds), p. 613

Al-Bukhari also reported that, "The Prophet (peace and blessings be upon him) died while his shield was pawned to a Jew to spend on his family."

Once, a funeral passed by the Prophet (peace and blessings be upon him) and he stood up on his feet. He was told that it is a funeral of a Jew. He replied, "Was he not a human being."

During the Time of the Companions And Those Who Followed

Caliph `Umar Ibn Al-Khattab (may Allah be pleased with him) commanded that a permanent provision for a Jew and his family be made using funds from the Muslim treasury. He commented, "Allah the Almighty says,

﴿ Surely donations are only for the poor, and the indigent, and the ones collecting them, and the ones whose hearts are brought together, and the ransoming of necks, and the ones penalized (for debt), and in the way of Allah, and the way-farer; an ordinance from Allah, and Allah is Ever-Knowing, Ever-Wise. ﴾

(At-Tawbah, 60)

This includes the destitute of the People of the Book."⁽¹⁾

In another example, Caliph `Umar while traveling to Syria, passed by some Christians suffering from leprosy, for whom he ordered aid to be given out of the Muslim Treasury.

The mother of Al-Harith Ibn Abu Rabi`ah died as a Christian and the Companions of the Prophet (peace and blessings be upon him) held a funeral procession for her.

1. Abu Yusuf, *Al-Kharaj*, p. 26

Some prominent Companions used to give a portion of their *Sadaqah* for the *`Id Al-Fitr* to Christian monks.

Furthermore, some of the Companions such as `Ikrimah, Ibn Sirin and Al-Zuhri, were of the opinion that giving to them out of the *Zakah* itself is permissible.⁽¹⁾

Ibn Abu Shaibah reported on the authority of Jabir Ibn Zaid that he was asked about *Sadaqah*: "For whom it is due?" He replied, "It is due for the Muslims and the non-Muslims (living amongst you),"⁽²⁾

During the Ummayyad Era

Lul Durant, in his book, *the Story of Civilization*, reports the following:⁽³⁾

"During the Ummayyad Caliphate, the *Dhimmi*s (Christians, Zoroastrians, Jews, Sabians) enjoyed tolerance to a degree that was unparalleled in the Christian countries nowadays. They were given the freedom to practice their religious rituals and to keep their churches and synagogues. The only thing that was imposed upon them was to dress in an identifiable uniform, in a single color and to pay the *Jizyah* (tribute tax). The *Jizyah* was only imposed on able-bodied non-Muslims. Monks, women, children, slaves, old people, the handicapped, the poor and the blind were exempted. In return, they were all exempted from military service or, strictly speaking they were not accepted in it. Also, *Zakah* was not levied on them, which left up to 2.5 % of their annual savings. The government was obliged to protect them. In addition, their testimony was not acceptable in Muslim

1. Dr. Yusuf Al-Qaradawi, *Non-Muslims in the Muslim Community*, p. 50.

2. Ibid, p. 50 and mentioned in *Al-Muhalla* by Ibn Hazm.

3. Ibid, p. 53, 54.

courts, but they were rather basically under self-rule being subjected to their own leaders, judges and laws."

During the Abbassid Era

Dr. Al-Kharbutli, in his book, *Islam and the Dhimmis*, mentioned the following:

"During the Abbasid era, many great men from among the People of the Book gained wide-spread fame. Foremost among them was Girgis Ibn Bakhtishu` who worked as a physician for the Abbasid Caliph, Abu Ja`far Al-Mansur, and was highly trusted and honored by him. Another example was Jibra'il Ibn Bakhtishu`, physician of Harun Al-Rashid. Harun was known to have said about him, 'If anyone wants anything from us, let him submit it before Jibra'il.'"⁽¹⁾

Tirtun celebrated the Muslims' tolerance by saying, "Muslim historians were in their acknowledgment of the merits of non-Muslims. They even called Hanin Ibn Ishaq, 'chief physician.'"

Furthermore, "Bakhtishu` Ibn Jibra'il was comparable to Caliph Al-Mutawakil in clothes, in his appearance, wealth, honor, perfume, and slaves. Many non-Muslims were famous in the fields of literature and art."⁽²⁾

Ibrahim Ibn Hilal assumed many of the highest posts in the state while he was a Christian.

Thus, under the tolerant teachings with which Islam was revealed and that were applied by the Prophet (peace and blessings be upon him), his Companions and the succeeding Caliphs, non-Muslims (Christians) lived in the Muslim world in harmony and peace. Their

1. Dr. Al-Kharbuti, *Islam and the Dhimmis*, p. 170.

2. Dr. Yusuf Al-Qaradawi, *Non-Muslims in the Muslim Community*, p. 55

wealth and chastity were safe and they were free to practice their own religious rituals.

The Jews, who were severely persecuted in Europe, lived in safety and security. They lived in peace once under Muslim rule in Spain and again under the Ottoman Caliphate.

History has preserved certain forms of loyalty concerning non-Muslims living in Muslim territories, whereas, it is abundant with examples of deceit, treachery and battle on the part of the Christian Crusaders. Their conspiracies against the Ottoman Caliphate also gave them privileges in terms of wealth and trade, thus, carrying arbitrary states within the state. Hence, non-Muslims were a main factor in the demolition of the Ottoman Caliphate.

Islam proceeds not according to the principle of reaction, but rather, on the basis of its principles as stated in the Glorious Qur'an and the *Sunnah* of the Prophet (peace and blessings be upon him). Islam honors man for the mere fact that he is a man, regardless of color, race or faith. Islam requires that Muslims be just to all people, even to their enemies.

The Rights and Duties of non-Muslims are the Same as Ours

The Rights of Non-Muslims⁽¹⁾

The first basis in treating non-Muslims living in Muslim territories is that they have rights just as Muslims do, but with a few exceptions. Likewise, they also have the same duties as Muslims, but with a few exceptions.

1. Al-Qaradawi, *Non-Muslims in Muslim Community*, p. 9.

The Right to Protection

The right to protection includes protection against external violation as shown by the consensus of the whole community. For example, this Islamic principle can be seen when we refer to the judgment of Imam Ibn Taimyyah when he called upon the leader of the Tartar, Qatlu Shah, the invader of Syria, to release his captives. When he agreed to release only the Muslim captives, Ibn Taimyyah refused saying, 'We cannot accept until all of the Christian and Jewish captives are released too because they have entrusted themselves to us.' The right to protection also includes safety from internal injustice, as the Messenger of Allah (peace and blessings be upon him) said,

"On the Day of Resurrection I will dispute anyone who has oppressed a person from among the People of the Book, infringed on his rights, burdened him with a responsibility which is beyond his capacity, or taken something from him against his will."⁽¹⁾

The Commander of the Faithful, `Ali Ibn Abu Talib said, "They paid tribute only to make their wealth and blood as safe as ours."⁽²⁾ During the time of the Prophet it was said to the Christian people of Najran, "It is not permitted to punish one of them because of the wrong done by another."⁽³⁾

Protecting Their Lives

The right of protection due to non-Muslims includes protection of their blood, souls and bodies. The Prophet (peace and blessings be

1. Reported by Abu Dawud and Al-Baihaqi.

2. *Al-Mughni*, vol. 8, p. 445

3. Abu Yusuf, *Al-Kharaj*, p. 72-73

upon him) said,

"He who kills one of the People of the Book will never enjoy the aromas of Paradise, though its scent can be smelled from a distance."⁽¹⁾

It is not permissible to cause bodily harm to them even if they delay or refrain from paying their established fiscal duties, such as the *Jizyah* or the *Khiraj* (land tax). `Ali Ibn Abu Talib, (may Allah be pleased with him) once wrote to one of his administrators saying, "When you take office, don't ever sell them winter or summer clothes, food to eat, or a beast of burden. Don't whip any of them even one slash for a dirham and don't make any of them stand on his feet for a dirham. Don't sell anything to anyone in exchange for any amount of the land tax. This is all this because we have been ordered to collect always in clemency."⁽²⁾

Protecting Wealth

Just as Islam protects lives and bodies it protects wealth. The Prophet (peace and blessings be upon him) said concerning the Christian people of Najran,

"And for Najran and its surroundings are the Protection of Allah and the agreement of His Messenger as regards their wealth, faith, churches and all that they possess, be it little or much."⁽³⁾

Therefore, the one who steals money from a non-Muslim, should also have his hand cut off. One who usurps his property is to be punished and the item returned. Even wine and pigs that are not lawful

1. Reported by Ahmad, Al-Bukhari, Al-Nasa'i, and Ibn Majah.

2. Abu Yusuf, *Al-Kharaj*, pp. 15-16

3. *Al-Kharaj*, p. 72

for Muslims are considered of value if owned by a non-Muslim. Thus, if a Muslim damages them, he must repay their value.⁽¹⁾

Protecting Honor

A Muslim must avoid harming and backbiting a non-Muslim just as he must do concerning a Muslim. The scholar, Ibn `Abdin, comments on this saying, "With the agreement we have made, he is guaranteed the same rights as any one of us. As backbiting a Muslim is not lawful, it is not lawful in his case."⁽²⁾

Insurance on Time of Inability

Concerning the agreement written by Khalid Ibn Al-Walid for the non-Muslims of Hairah in Iraq, he commented, "They were Christian, so I stated the following: whenever an old man becomes unable to work because of old age, illness, or becoming impoverished after being rich, and his fellow Christians begin to give him charity, his tribute is to be foregone and he and his children are to be supported from the Muslim Treasury."⁽³⁾ This took place during the time of Abu Bakr Al-Siddiq and in the presence of a number of the Prophet's Companions and Khalid wrote to the Caliph, Abu Bakr, informing him of the clause. No one has ever denied it and thus is to be considered as a consensus.

There is also the story of `Umar Ibn Al-Khattab (may Allah be pleased with him) when he took a Jew who had been begging to the Muslim Treasury and ordered its guardian to allot for him (the Jew)

1. This is the Hanafi School of Jurisprudence. However, it is a controversial matter. Al-Qaradawi, *Non-Muslims in Muslim Community*, p. 15.

2. *Al-Durr Al-Mukhtar* and Ibn `Abdin's comment on it, vol. 2, p. 344 (Ibid, p. 15)

3. Abu Yusuf, *Al-Kharaj*, p. 144.

and those like him a portion from the Treasury that would support them and satisfy their needs. `Umar said, "It is not fair that we take the *Jizyah* from him while he was young and leave him destitute in his old age."⁽¹⁾

Social security in the Muslim State is therefore to be provided for both Muslims and non-Muslims.

Freedom of Religion

Islam also protects the non-Muslim's right to freedom, such as freedom of belief and worship. Allah, the Almighty says,

﴿There is no compulsion in Religion.﴾

(Al-Baqarah: 256)

Islam preserved for non-Muslims their places of worship and the sanctity of their rituals. Allah, the Almighty says,

﴿And had it not been the repelling of Allah mankind, some by the means of others, indeed there would have been completely demolished hermitages, and churches, and oratories, and mosques, wherein the Name of Allah is much mentioned. And indeed Allah shall definitely give victory to whomsoever vindicates Him. Surely, Allah is indeed Ever-Powerful, Ever-Mighty.﴾

(Al-Hajj: 40)

In the treaty made between the Prophet (peace and blessings be upon him) and the people of Najran, he said,

"They are given Allah's Protection and the agreement of His Messenger in relation to their wealth, faith and churches."

1. *Al-Kharaj*, p. 126

And, in the treaty of `Umar Ibn Al-Khattab with the people of Ilia, he confirmed their religious freedom as well as the sanctity of their places for worship and rituals. He gave them security with respect to their selves, property, churches, crosses and all their belongings. He declared it forbidden to take their churches as dwellings, to demolish or reduce their space or to confiscate their crosses or wealth. They were not to be compelled to denounce their religion or to be hurt in any way."⁽¹⁾

In Khalid Ibn Al-Walid's treaty with the people of `Anat, he said, "They are free to ring their bells any time they wish, day or night, except at the time of our Prayers. In addition, they are permitted to bring their crosses in public on their feasts."⁽²⁾

There is only one issue which is controversial among Muslim jurists: is it permissible for non-Muslims to construct new places of worship? Some jurists permitted non-Muslims to build churches, synagogues and temples in Muslim territories and in countries that were seized at the hands of Muslims by force, if the Imam gave them permission. Advocates of this opinion are the Zaidites and Imam Ibn Al-Qasim, one of Imam Malik's colleagues.⁽³⁾

It seems that this has been applied throughout Muslim history since the earliest times. Many churches were built in Egypt during the first century after *Hijrah*: Mar Murqus in Alexandria was constructed between 39 and 56 AH. The first church built in Fustat (the early Muslim settlement outside of Cairo) was in the Romans' Alley under Maslamah Ibn Makhlad between 47 and 68 AH.

1. *Al-Tabari's History*, vol. 3, p. 609

2. Abu Yusuf, *Al-Kharaj*, p. 146

3. `Abdel-Karim Zidan, *Rules Concerning Non-Muslims and Covenants*, pp. 96, 99.

As for the villages and places not adjacent to the Muslim territory, they were not prevented from renovating their churches and expanding them due to the increase of their numbers.⁽¹⁾

The scholar Gustav Laban said, "The tolerance that Muhammad showed to the Christians and the Jews was so great that none of the founders of other previous religions such as Judaism and Christianity in particular, had ever advocated before."⁽²⁾

Freedom of Work, Gain and Employment

Non-Muslims have the right to work and make a profit in the same manner as Muslims. Adam Metz said, "Nothing in Muslim Legislation prevented non-Muslims from work in any field. On the contrary, they were well-established in crafts that earn profits in abundance. They worked as money-changers, merchants, landlords and physicians."⁽³⁾ Free non-Muslims also had the right to assume high offices of the state as Muslims do unless these posts were of religious character such as the Imamate, the presidency, the leadership of the army, the judiciary, and handling the matters of *Zakah*, etc. Some jurists, Al-Mawirdi for example, even considered it permissible for the non-Muslim to assume executive posts. During the Abbasid period, Christians assumed ministry posts more than once: Among them were Nasr Ibn Harun, 369 AH and `Isa Ibn Nasturis, 380 AH.⁽⁴⁾

One might ask, "Have these rights been unapplied theories or have they really been in application? What were the guarantees made by Islam for fulfillment of one's commitments?"

1. Al-Qaradawi, *Non-Muslims in Muslim Community*, p. 21.

2. Justav Laban, *Arab Civilization*, p. 128.

3. Adam Metz, *the Muslim Alley*, p. 86.

4. Al-Qaradawi, *Non-Muslims in Muslim Community*, p. 24.

Allah, the Almighty says,

﴿ O you who have believed, be ever upright for Allah, witnesses with equity, and let not antagonism of a people provoke you not to do justice, Do justice; that is nearer to piety. And be pious to Allah, surely Allah is Ever-Cognizant of whatsoever you do. ﴾

(Al-Ma'idah, 8)

This is the principle, and if in case any deviation occurred, the Muslim Community with all its elements, rulers, scholars and the public should be prepared to establish it. Muslim history is abundant with examples of the commitment of the Muslim Community to protect non-Muslims against all types of aggression, which have threatened their stated rights.⁽¹⁾

One of the most well-known incidents of the kind witnessed in history is that of the Coptic Christian and `Amr Ibn Al-`As (may Allah be pleased with him), ruler of Egypt. The son of `Amr beat the son of the Copt with a whip saying, "I am a noble son." The Copt traveled from Egypt to Madinah, the capital of the Caliphate, to submit his complaint before the Caliph. `Umar Ibn Al-Khattab, the Caliph, summoned `Amr Ibn Al-`As and his son, gave the whip to the Copt's son and told him to beat the son of the noble. `Umar then uttered the most famous and eternal words, "How can we enslave the people, when they were born free!"

Were it not for the Copt's certainty that the justice of Islam would not wrong him, he would never have endured the long and hard journey from Egypt to Madinah.

Another incident concerning the Umayyad Caliph, Al-Walid Ibn

1. Ibid, p. 27

`Abdel-Malik, who took the church of Johanna and adjoined it to the Ummawi Mosque. During the Caliphate of `Umar Ibn `Abdel-`Aziz, the Christians complained to him. Upon hearing thus, he ordered his governor to return to them what had been unjustly connected to the mosque, but they agreed to be compensated instead.⁽¹⁾

Another well-known incident occurred when `Ali Ibn Abu Talib, while serving as Caliph, disputed with a Christian over a shield before Shuraih, the judge. `Ali said, "The shield is mine. I did not sell it or bequeath it." His opponent repeated, "The shield is mine." Shuraih then asked `Ali, "Do you have any evidence?" `Ali Ibn Abu Talib replied, "No, I don't." The judge thus gave the shield to the Christian. The Christian did not step back more than a few steps before he returned, saying, "I bear witness that these are of the Prophet's judgments. I bear witness that there is no god but Allah and Muhammad is the Messenger of Allah. I followed your army while you were going to the battle of Saffin and I took it (the shield) out of your saddle."⁽²⁾

These are some examples and accounts recorded throughout Muslim history concerning the fulfillment of promises made to the non-Muslims.

The Duties of *Dhimmis*⁽³⁾

The duties of *Dhimmis* are restricted to but a few things:

- a) financial duties, paying the *Jizyah*, *Kharaj* and trade tax,
- b) abiding by Islamic Law in civil transactions, and
- c) showing respect for the Muslims' rituals.

1. *Futuh Al-Bildan*, pp. 171, 172.

2. Ibn Kathir, *Al-Bidayah Wa Al-Nihayah*, vol. 8, p. 4,5.

3. *Non-Muslims in Muslim Community*, p. 31.

1- Jizyah and Kharaj

Jizyah is a minimal low tax levied on capable adult males. The poor are exempted.

The *Kharaj* is a financial tax levied on land when it remains in their hands. The Imam is entitled to estimate its value.

The difference between *Jizyah* and the *Kharaj* is that the former ceases to be valid as soon as one becomes a Muslim, but the land tax must still be paid. As an extra duty on the part of the free non-Muslim who keeps his religion is that he pays one-tenth or half of one-tenth on his crops. Upon this, *Kharaj* may represent, as nowadays, the property tax, while the one-tenth represents the land usage tax.

The media has played a significant role in distorting the Islamic terminology that regulates the non-Muslims relationship to the Muslim State. Amongst these terms are "*Jizyah*" and "*Dhimmis*" besides others. Finally, *Jizyah* is simply a financial substitution for performing compulsory military service which Muslims are obliged to do. It is thus levied only on those of the *Dhimmis* who can afford to carry weapons.

***Jizyah* ceases to be valid in two cases**

A. When Muslims become unable to protect the non-Muslims: As Abu `Ubaidah Ibn Al-Jarrah, when informed of the gathering of the Roman legions in Syria, ordered his military deputies to return it back to the people. He said, "We reimbursing you because we have been informed of the gatherings of the Romans and you stipulated on us that we should protect you. This way, if Allah, the Almighty grants us victory over them, we have still kept our pact with you."⁽¹⁾

1. Abu Yusuf, *Al-Kharaj*.

B. When the *Dhimmis* participate in fighting and defending the Muslim Territory against the enemy. Abu `Ubaidah made a pact with the Jarajimah (Christians of Antioch) to support Muslims and spy on the enemy. In return, they did not pay the *Jizyah*."⁽¹⁾

Muslim history, old and recent, is abundant with scores of examples of *Dhimmis* helping the Muslim forces or fighting on their side in such a way that rendered the *Jizyah* invalid.⁽²⁾

2- Abiding by the rulings of Islamic Law

This is something that can be understood by any ordinary human being. There is not a state in this civilized world of ours whose laws have not evolved out of the interests of its people and to which all of its inhabitants are subject. The citizen in Russia or the U.S.A. subjects himself to their communist or capitalist laws. Despite any of this, Islam is far more progressive than all the regulations laid down by man. It has granted non-Muslims in Muslim society freedom to handle their personal and social affairs in accordance with their own laws and before their own courts.

The Western historian, Adam Metz, in his book, *Muslim Civilization During the Fourth Century after the Hijrah*, writes, "As Muslim legislation was peculiar to Muslims only, the State allowed adherents of other religions to bring their cases before their own courts. As far as we know, these courts were ecclesiastical. Their religious leaders also served as judges. Their judgments were not restricted to the domestic sphere, but also dealt with matters of inheritance, disputes involving only Christian interests and that with which the state had no concern."

1. Al-Bilakdhiri, *Futuh Al-Bildan*, p. 217. Taken from Al-Qaradawi's *Non-Muslims in Muslim Communities*, p. 57.

2. Several examples can be found in the Qaradawi's above-mentioned book, p. 57.

Aside from these personal and social matters, they must abide by the laws of the Muslim State concerning blood, property and chastity in the same manners as Muslims.

3- Having Consideration for the Feelings of Muslims

Non-Muslims living in a Muslim society must be sensitive to the feelings of Muslims, the dignity of the Muslim society and the solemnity of Muslim authority.

It has been reported by `Arafah Ibn Al-Harith, who accompanied the Prophet (peace and blessings be upon him) and fought with `Ikrimah Ibn Abu Jahl in Yemen during the Apostasy Wars that he invited a Christian to embrace Islam. The Christian replied speaking ill of the Prophet (peace and blessings be upon him). Upon this, `Arafah took him before `Amr Ibn Al-`As who said, "We made an agreement with them." `Arafah said, "Allah forbid! We did not make an agreement with them to insult Allah and His Messenger. Rather, we agreed to leave their churches alone, not to overburden them, nor to fight their enemies and to let them live according to their own laws. If they come to us to judge amongst them, we judge in accordance with what has been revealed by Allah. Upon this, `Amr said, "You have spoken the truth."⁽¹⁾

Untrue Assumptions Surrounding this Topic

In spite of the great tolerance and justice witnessed in the manner in which Islam treats non-Muslims living in a Muslim State, oppo-

1. Reported by Al-Tabarani. Quoted from Al-Qaradawi's above-mentioned book, p.43.

nents of Islam, orientalists in particular, have aroused a number of suspicions concerning this topic. Every time Muslims attempt to apply the rules of the *Shari`ah* in one of their countries, voices from here and there inquire: How can the *Shari`ah* be applied to non-Muslims? Is it possible for people to accept being treated as second-class citizens in their own countries? The following are the most crucial untrue assumptions:

Jizyah

Dhimmis pay *Jizyah*, but Muslims do not. We have shown that they pay it instead of performing the duties prescribed for Muslims: the duty of *Jihad* and that of *Zakah*. And, that it is not paid except by those who are able to carry weapons. They pay it in return for the protection they are given by the Muslim army and that they take it back in case the Muslim army becomes unable to protect them. Also, we said that they do not pay it in case they help or offer services to the Muslim army.

In spite of all this, if *Dhimmis* insist on the necessity of not distinguishing them from Muslims through paying of the *Jizyah* because this labeling hurts their feelings, the Muslim ruler may choose to: impose on them a tax that equals the amount of *Zakah* paid by Muslims. Dr. Yusuf Al-Qaradawi, advocated this opinion in his invaluable book, "*The Fiqh of Zakah*".⁽¹⁾

In addition, it is not obligatory to call this tax *Jizyah*. `Umar Ibn Al-Khattab agreed to take it from the Christians of the Banu Taghlab in the name of *Sadaqah* (*Zakah* or charity) regardless of the specified designation.

1. Vol. 1, pp. 98, 104.

Stamping the Necks of *Dhimmis*

One untruth emerged concerning the treatment of non-Muslims minorities is that Muslims used to stamp their necks, causing them great humiliation.

To clarify, this was a method that was adopted by Muslims after the conquest of Byzantine lands as there was no other way to recognize who had paid the tribute and who had not. Abu Yusuf suggested that their necks be stamped at the time of collection only and when the time period finished the stamps should immediately be broken.⁽¹⁾

Nowadays, any other means can be used to fulfill the mission and at the same time not to bring them any sort of degree of humiliation.

Dhimmis' Clothes⁽²⁾

It has been reported that `Umar Ibn Al-Khattab stipulated that *Dhimmis* should not resemble Muslims in dress, saddles or shoes and that they should wear around their waists and over their shoulders specific marks distinguishing them from Muslims. This opinion can be also attributed to `Umar Ibn `Abdel-`Aziz. Dr. Al-Kharbutli⁽³⁾ clarified this issue by saying,

"We find nothing wrong with the supposedly authentic orders of the two Caliphs as it merely concerns a type of dress within the social life meant to distinguish between adherents of different religions. There were no identification cards back then to indicate one's person, nationality, religion, age and so forth. Therefore, distinctive dress was the only way to indicate religion outwardly. Other distinctions were

1. *Al-Kharaj*, p. 72

2. *Non-Muslims in Muslim Community*, p. 65.

3. Al-Kharbutli, *Islam and Dhimmis*.

made as well. Muslim Arabs had their own particular costume as did Christians, Jews and Zoroastrians."

Turtun, a historian, discussed this also and concluded that, "The objective behind regulations regarding clothing was without a doubt to facilitate distinction between Christians and the Arabs from one another."⁽¹⁾

If at any time that *Dhimmis* feel that this matter causes them humiliation, they are free to change it, as it is, generally speaking, a social means of distinction and not for persecution. In the accord signed between the Muslims and the Christian Gargians who lived in the mountains in Syria in 98 AH, there was a clause stipulating that Gargians may wear the same clothes as Muslims.⁽²⁾

Loyalty to the People of the Book

Some Muslims misunderstand the meaning of certain verses of the Qur'an such as the following:

- Taking the People of the Book as *Awliya'* (close associates):

Unfortunately, some Muslims may misunderstand the meaning of the following verses of the Qur'an:

﴿Let not the believers take to themselves the disbelievers for patrons, apart from the believers.﴾

(Al-`Imran:28)

﴿O you who have believed, do not take to yourselves disbelievers as patrons, apart from the believers.﴾

(An-Nisa':144)

1. Turtun, *Free Non-Muslims*.

2. Al-Biladhirim, *Futuh Al-Bildan*, p. 161.

﴿O you who have believed, do not take to yourselves the Jews and Christians as patrons, some of them are patrons to some (others). And whosoever of you patronizes them, then surely he is one of them.﴾

(Al-Ma'idah:51)

They understand these verses of the Qur'an as a call for hatred, hostility and resentment towards non-Muslims even though they are among the People of the Book.

Dr. Yusuf Al-Qaradawi elucidates this saying, "The Prophet of Allah (peace and blessings be upon him) prohibited taking non-Muslims as *Awliya'* in their capacity as distinct groups in terms of its faith, dogma, ideology, and ritual and not in their capacity as neighbors or citizens. It is obligatory that the Muslim be loyal to the Muslim *Ummah* alone and not to any other group at the expense of his own. Furthermore, the Muslim should not accept that any other religious or worldly system is advocated by any of its followers in such a way to bend his loyalty towards other group.

In fact, Muslims are prohibited to have affection for those who deny Allah and His Messenger (peace and blessings be upon him), fight the believers to drive them out of their homes, or to support that they be driven. Thus, loyalty to any group involved in the above is categorically prohibited.

Islam permits Muslims to marry women from the People of the Book. Undoubtedly, marriage should be based on psychological harmony, affection and mercy. This permission reaffirms the permissibility of showing kindness to non-Muslims because a man cannot be expected to deal harshly with his wife if she is one of the People of the Book. Likewise, a son cannot be expected to be anything less than kind to his grandfather, uncle or aunt if he was born or brought up as one of the People of the Book?

Conclusion

Islam, the eternal religion, has brought with it the noblest of all laws that elevate the value of the human being, regardless of his religion, dogma, color, country or language. Undoubtedly, humanity has never and will never experience a more excellent standard of recognition of human dignity. If we take a look at the nations of the world, we see that their blind bigotry, buried grudges and abhorrent racism direct their feelings and actions.

Islamic Civilization has existed for many centuries and has extended to numerous continents, so that numerous nations have lived under its banner differing in race, color, tongue and religion. They have all lived advocating from the bottom of their hearts the unity of the human race and man's dignity.

The world today is dominated by the capitalist and communist systems of the West. All nations of the world revolve around the orbit of this civilization, taking it as a guide and example to be imitated. What has it done? It offered them nothing but bright slogans, tricky pacts on the organizations that have no relation whatever to the sense of humanity but their own names. As long as their achievements are concerned, they did nothing but reassure disunity, support tyranny, justify coercion, injustice and deprivation.

The fierce and lengthy wars that took place between England and France and France and Germany were primarily launched to advocate one particular race or one particular language with specifically colonial intent and aspirations. The scourges of the world wars which lashed the backs of humanity were for the sake of the Devil who inspired the keepers of his temple to believe that some people are better than others and that the Aryan race was supreme above all.

The consecutive and brutal Crusades of Europe had no other target but to conquer the Muslim World, occupy its lands and slaughter its people. The Crusades were launched under the slogan, "Kill all Muslims, old and young. God does not want this accursed race to live."

Also, the conspiracies planned by the West to divide the Ottoman Muslim Caliphate resulted in its collapse and division into mini-states held by greedy mouths. These mini-states have tasted the bitterness of disunity, exploitation and racial discrimination in a manner that utterly astonishes the whole of the noble human race.

In Russia, more than 30 million people were slaughtered by Stalin in order to establish the foundations of Communism. Most of these victims were Muslim. Yugoslavia was recently founded on the relics of a violent massacre that resulted in the killing of more than one million Muslims. In Algeria, more than 1,5 million people were killed in the name of the Church. In Spain, all Muslims were killed through the Courts of Inquisition and even the buried bones were hummed and burnt. In Abyssinia, the massacres of Muslims started 30 years ago and are still taking place. In Palestine, the Muslim people have been expelled from their lands by the Judaeo-Christian plot sponsored by the First World in order to crush the Muslim people.

If we were to trace all the nations of the world, without exception, we will find catastrophes caused by racial, linguistic, national and religious discrimination. Even the Christian countries themselves have not escaped the bitterness of the fate they designed others for. Persecuting the Jews in the West for a period, the Protestants at the hands of the Catholics, and the Catholics at the hands of the Protestants, all bear witness to the corrupted ethical basis on which these countries have been founded. Look at the Christian reformer, Martin Luther who educated his followers by saying, "Whoever amongst you is able

to kill, let him kill, choke, and slay in public and in secret. Kill, choke and slay whoever you like from among these rebellious peasants."⁽¹⁾

Prefolt has mentioned estimates made by historians of the numbers of people killed in the name of Christianity in Europe. These figures range from at least 7 million to 15 million maximum.⁽²⁾ The significance of those numbers is of course enhanced by the realization that the number of Europeans during former periods of history was much less than it is today.

These murderers have found justification for their crimes in the Old Testament:

"Demolish their temples, throw their pillars into the fire, torch all of their pictures and burn their inhabitants, be men, women, and children."

This is the civilization of others past and present. In spite of these facts, we still find them chasing Muslims and charging us with religious fanaticism. If any group of people attempts to apply the Islamic *Shari`ah* in their own country, these people raise their voices, shouting to awaken human consciences to save the world from the Muslims' terrorism. Unfortunately, some ignorant people from among the Muslims continue to believe them and repeat after them that the Islamic *Shari`ah* is no longer suitable for the present time.

1. Nadim Al-Bitar, *Al-Iolojiyag Al-Inqlabiyyah* (Rebellious Ideology), p. 710.

2. Sheik Muhammad `Abdu, *Islam and Christianity*.

CHAPTER EIGHTEEN

Enjoining the Good and Forbidding the Evil

The Messenger of Allah (peace and blessings be upon him) said,

"Never has a prophet been sent by Allah, the Exalted, the Most High, to a nation before me without having disciples and companions from among his people who followed his way and obeyed his command. Then there came after them their successors who said what they did not practice, and practiced what they were not commanded to do. He who strove against them with his hand was a believer: he who strove against them with his tongue was a believer, and he who strove against them with heart was a believer, and beyond that there is no faith, not even the weight of a mustard seed."⁽¹⁾

This *hadith* deals with one of the most important Islamic issues, which is surrounded in growing controversy. This issue is the duty of the Muslim, the necessity of collective action, the obligation of enjoining what is good and forbidding what is evil, and striving with one's hand, tongue and heart. This issue is worthy of attention in order to clarify what may be ambiguous and to simplify what some tried to exaggerate or neglect.

1. Reported by Muslim.

I. Enjoining the Good and Forbidding the Evil

The Almighty Allah said,

﴿And let there be a nation of you (who) call to charity, and command beneficence and forbid maleficence; and those themselves are the prosperous ones.﴾

(Al `Imran: 104)

"The task which has been placed on the shoulders of the *Ummah* by Allah, the Almighty, is expressed in this glorious verse in two terms; the first of them is calling to excellence and the second is enjoining the good and forbidding the evil."⁽¹⁾

Calling Others to Excellence

Abu Ja`far Al-Baqir (may Allah be pleased with him) reported that the Prophet (peace and blessings be upon him) recited the Glorious Qur'anic verse that reads,

﴿And let there be a nation of you (who) call to charity,﴾ and said, "The excellence is following the Qur'an and my *Sunnah*."⁽²⁾ Thus, the meaning of this verse is: There must exist an *Ummah* (any group), active in the spread of Islam and working hard to apply it, following the teachings of the Glorious Qur'an and the *Sunnah* of Muhammad, the trustworthy Messenger, in the affairs of the world and religion.

1. Jalal Al-Din Al-`Ameri, *Al amr bil-ma`ruf wan-nahi `an al-munkar* (Enjoining the Good and Forbidding the Evil), p. 17.

2. *Fath Al-Qadir*, vol. 1, p. 338.

Enjoining the Good and Forbidding the Evil

In his invaluable work, *Ihya' `Ulum Al-Din*, Imam Al-Ghazali discusses the issue of enjoining the good and forbidding the evil. He writes, "Enjoining the good and forbidding the evil is the greatest axis in religion and the duty with which Allah sent all prophets. If we wind up the affair and neglect the knowledge about it and the application of this task, the prophethood will be shut down, religion will fade away, apathy will be common, wrongdoing will spread, ignorance will prevail and corruption will become worse. Moreover, the disruption will reach far and wide, will continue, will annihilate worship and they will not perceive their ruin until the Day of Judgment."⁽¹⁾

Enjoining the good and forbidding the evil is the mission of the prophets. Allah, the Almighty, describes His Prophet saying

﴿... Commanding them to beneficence and forbidding them maleficence.﴾

(Al-A`raf: 157)

It continues to be the duty of the *Ummah* after the Prophet. Allah, the Almighty says,

﴿You have been the most charitable nation brought out to mankind; you command beneficence and forbid maleficence, and believe in Allah.﴾

(Al `Imran: 110)

It is also an obligatory act of worship. The Prophet (peace and blessings be upon him) said,

"Islam is that you worship Allah, associate nothing with

1. Al-Ghazali, *Ihya' `Ulum Ad-Din* (Revitalisation of the Sciences of Religion), vol. 2, p. 269.

Him, perform Prayer, give Zakah (poor-due), fast Ramadan, perform Hajj, enjoin the good and forbid the evil, and greet your family saying 'salaam `alaikum'. So, whoever decreases any one of these principles, he leaves a part of Islam, and whoever leaves them all, he turns his back on Islam."⁽¹⁾

It is a *Fard* (an obligatory duty) of the Muslim and not a *Nafl* (an optional act). The Prophet (peace and blessings be upon him) said,

"Whoever is not merciful to the young, respectful to the elders, and who does not enjoin the good or forbid the evil, is not one of us."⁽²⁾

On the authority of Jabir who said that the Messenger of Allah (peace and blessings be upon him) said,

"Allah, Glorified and Exalted is He, revealed to the Angel Gabriel (peace and blessings be upon him) that he should turn over such and such city with its inhabitants. He (Gabriel) exclaimed, 'Oh My God! Among them is Your servant so and so who never disobeys you not even for a moment.' Thereupon the Almighty responded, 'Turn it over him with them, for his face never changes from one moment to the next (when he sees the disobedience of other people.)"⁽³⁾

Imam Muhammad `Abdu is of the opinion that enjoining the good and forbidding the evil is a *Fard `Ain* (a duty upon the individual) that each person is required to fulfill.⁽⁴⁾ Imam Ibn Taymiyya, on the other

1. Reported by Al-Hakim.

2. Reported by Ahmad and At-Tirmidhi.

3. Reported by Al-Baihaqi in *Shu`ab Al-'Iman*.

4. *Tafsir Al-Qur'an Al-Karim*, vol. 2, p. 27.

hand, maintains that it is a *Fard Kifaya* (a duty upon the community) when it is fulfilled by some persons it will be sufficient.⁽¹⁾

Imam Al-Shawkani states,

"The duty of enjoining the good and forbidding the evil is proved by the Qur'an and *Sunnah*. It is one of the most important duties of *Shari'ah* (Islamic Law), the greatest of its foundations and one of its greatest pillars. Through it the organization of the *Shari'ah* is completed and its banner is raised."⁽²⁾

When enjoining the good and forbidding the evil has such great importance in Allah's religion, then what precisely are the things which should be enjoined and the things which should be forbidden?

The thinker `Abdul Qadir `Udah declares, "Enjoining the good and forbidding the evil means enjoining all that *Shari'ah* commands or recommends people to do or believe, such as Prayer, Fasting, *Hajj*, *Tawhid* (the Oneness of Allah)... etc. and forbid anything that contradicts the orders of *Shari'ah* of actions and belief."⁽³⁾

Thus enjoining the good and forbidding the evil includes, in principal, two types of actions: Making *Da'wah* as well as the *Tarbiyyah* (education) and the organization. These two types are arranged in natural order; the Muslim must first call people to the religion of Allah and then concern himself with their *Tarbiyyah* and organization, as the ultimate success or failure of the *Da'wah* depends upon *Tarbiyyah* and organization.

Between *Da'wah* and the spiritual guidance and between *Tarbiyyah* and organization exists a strong bond and a firm connection. *Tar-*

1. *Hisbah in slam*, p. 66.

2. *Fath Al-Qadir*, vol. 1, p. 337.

3. *Al-Tashri' Al-Gina'i*, vol. 1, p. 497.

biyyah and organization do not exist without *Da`wah*, just as it is impossible for *Da`wah* to reach its desired objective without *Tarbiyyah* and organization. Without a doubt, *Da`wah* should not be directed to the same group of people to whom *Tarbiyyah* and organization are directed for the simple reason that *Da`wah* is for people who have no belief in it, while *Tarbiyyah* is for those who already believed in the call. Thus it is incumbent upon the *Ummah* to promote these two activities together in order to fulfill the duty of enjoining the good and forbidding the evil.

Therefore, activities undertaken outside the *Ummah* are considered *Da`wah* while efforts inside *Ummah* are called *Tarbiyyah* and organization."⁽¹⁾

The Almighty Allah describes the Muslim Nation saying,

﴿ You have been the most charitable Nation brought out to mankind; you command beneficence and forbid maleficence, and believe in Allah... ﴾

(Al `Imran: 110)

Enjoining the good and forbidding the evil refers to *Da`wah* activities. The *Ummah* must perform this duty properly. It should first stick to the good and refrain from the evil to set a fair example to others. The Almighty Allah says,

﴿ And thus We have made you a middle Nation to be witnesses over mankind, and (for) the Messenger to be a witness over you. ﴾

(Al-Baqarah: 143)

The concept of witnessing over mankind means enjoining them to do good and forbidding them to do evil. Some people may believe that

1. Galal Al-Din Al-`Umari, *Al amr bil-ma`ruf wan-nahi `an al-Munkar*, p. 109.

the duty of enjoining the good and forbidding the evil is a political one that should be carried out by the Muslim ruler to strengthen the good in the affairs of the community and people, using his authority to suppress evil. Undoubtedly, this belief is untrue for the Messenger of Allah (peace and blessings be upon him) was commanded by Allah,

﴿Take to clemency, and command (‘Urf) benevolence, and veer away from the ignorant.﴾

(Al-A`raf: 199)

‘Urf (benevolence) in the Arabic language means *Ma`ruf* (good). The above-mentioned verse was revealed in Makkah when the Muslims had neither state nor authority. The Messenger of Allah (peace and blessings be upon him) endeavored with his people and called them to the worship of the One God and for this objective he faced all kinds of torture and persecution. This was the case until Allah permitted him to migrate to Madinah where he founded the Muslim State and fought against idolaters and unbelievers. Thus we can classify the Prophet's activities from *Bi`thah* (the first revelation) until he completed his mission in the following three stages:

1- calling people to the Way of Allah and conveying the Message in all places,

2- establishing the Muslim State and implementing the *Shari`ah*, and

3- *Jihad* in the Cause of Allah.

Each of these actions pertains to enjoining the good and forbidding the evil which the Messenger of Allah (peace and blessings be upon him) ordered his followers to continue carrying out until the Day of Judgement.

The Political Aspect of Enjoining Good And Forbidding Evil

The Almighty Allah discloses,

﴿Those in case We establish them in the earth, keep up the Prayer, and bring the Zakah and command beneficence and forbid maleficence; and to Allah belongs the end of the Commands.﴾

(Al-Hajj: 41)

This verse shows that enjoining good and forbidding evil has an aspect of *Da`wah* in addition to the political aspect. The first duty of the *Ummah* is to demand the implementation of the *Shari`ah* and fulfill the religious obligations from Allah. This duty is the most important responsibility and the greatest obligation of the Muslim State which is not permitted to disdain from, let alone to neglect, because it is the main distinction of the Muslim *Ummah*.

The Muslim ruler bears the greatest burden of this duty. If he abides by *Shari`ah*, then he deserves the obedience and support of the people. On the other hand, if he contradicts the *Shari`ah* and commits evil, then the people of opinion and power (*Ahl Al-Hil wal `Aqd*) have the right to take him out of power, even by force.

Every Muslim individual in the Islamic society, no matter what position he holds, bears the responsibility of reforming the society and correcting the ruler when the affairs are in a state of unrest and where the good becomes evil and evil becomes good.

The Messenger of Allah (peace and blessings be upon him) said,

"Never has a prophet been sent by Allah, the Exalted, the Most High, to a nation before me without having disciples and Companions from among his people who followed his

way and obeyed his command. Then there came after them their successors who said what they did not practice, and practiced what they were not commanded to do. He who strove against them with his hand was a believer: he who strove against them with his tongue was a believer, and he who strove against them with heart was a believer, and beyond that there is no faith, not even the weight of a mustard seed."⁽¹⁾

When those deviant followers leads society away from the Guidance of Allah and the *Sunnah* of His Prophet and does not accept the counsel of devout Muslims, then the duty of changing and reforming the society falls upon each Muslim according to his capacity.

Why does the Ummah bear this obligation?

The Messenger of Allah (peace and blessings be upon him) cautioned,

"Whenever sin becomes rampant among people and none among them change it though they have the capacity to do so, Allah is on the verge of sending down punishment upon them all."⁽²⁾

The Most Exalted states,

﴿ So as soon as they forgot what they were reminded of, We delivered the ones who were forbidding odious deeds and We took (away) the ones who did justice with the most miserable torment because they were acting immorally. Then as soon as they rebelled against what they had been forbid-

1. Reported by Muslim.

2. Reported by Abu Dawud in the book of *Malahim*.

den to do, We said to them, 'Be you apes, (totally) spurned! ﴿﴾

(Al-A`raf: 165, 166)

In these verses three groups of people are mentioned: The disobedient which deserved the punishment of Allah, those who admonished them and were saved from punishment, and a third group that had neither disobeyed nor admonished the transgressors and thus received the same fate as the first group.

The Messenger of Allah (peace and blessings be upon him) rebuked the actions of the Children of Israel saying,

"When imperfection began to increase amongst the Children of Israel, a man used to meet another saying, 'Oh so and so! Fear God, and refrain from your sin for it is unlawful to you.' The next day he would meet the same man committing the same illegal action, and he would not stop him, but would join him in food, drink and fellowship. As a result, Allah filled their hearts with hostility toward each other. Then he (peace and blessings be upon him) recited, ﴿﴾ Cursed were the ones who disbelieved of the Children of Israel by the tongue of David and Jesus, the son of Mary; because they disobeyed and they were transgressing. They used not to forbid one another any maleficence that they performed. Miserable indeed was whatever they were performing! ﴿﴾ (Al-Ma'idah: 78,79)."⁽¹⁾

It is evident that, these verses and *Sahih hadiths* command the *Ummah* to make sure that the ruler fulfills his principal duty of enjoining good and forbidding evil, and to counsel him if deviated, and to

1. Reported by Abu Dawud.

take him out of power if he insists on doing wrong. This is critical because a corrupt environment corrupts the character of the people and the character of fools is allowed to infect society.

But, how does one hold back the opposition of the evil?

1- "Who strove against them with his hand was a believer":

This issue has been controversial among scholars. Some of them are of the opinion that the *Ummah* should combat evil and falsehood physically and even by force, yet they maintain the condition of equanimity, that combating an act of evil should in no way lead to a more grievous evil.

2- "Who strove against them with his tongue was a believer":

In Islam, reforming society with the tongue takes priority over using force in the matter of enjoining good and forbidding evil. In fact, Islam cautions the *Ummah* against keeping silent about the mischief of the ruler out of fear and cowardice. The Messenger of Allah (peace and blessings be upon him) declared,

"Surely, the leader of the martyrs is Hamzah and a man who enjoined a tyrannical ruler to do good and forbade him to do evil, and was subsequently executed."

3- "Who strove against them with his heart was a believer":

Combating evil with the heart refers to when man is incapable of combating evil with the hand or the tongue because of the tyranny of the ruler. Under sever circumstances, he should combat it with the heart. However, combating evil with the heart does not simply mean denial. It rather means turning this rejection of evil into ideas and

guiding a group of devout Muslims in stages to bond together and strengthen each other until they become strong enough to combat evil verbally or physically. This unity of the devout Muslims is essential for the establishment of the Islamic Movement whose aim is to unite all Muslims who are convinced with the necessity for reformation and change. In this way they will constitute a powerful union that is capable of overpowering all forms of evil.

- **"Beyond that there is no faith, not even the weight of a mustard seed."**

This category includes a capable man who does not combat evil with force. Any scholar who does not combat it with his tongue and others who do not combat it with their hearts possess no faith; not even the weight of a mustard seed. The Messenger of Allah (peace and blessings be upon him) told the truth when he said,

"Whenever sin becomes rampant among people and none among them change it though they have the capacity to do so, Allah is on the verge of sending down punishment upon them all."

Another *hadith* says,

"Verily, Allah does not punish the group because of the sins of a few unless they see the sin spreading amongst them and they neglect to forbid it though they are capable of doing so. If they do this Allah will punish them all."

CHAPTER NINETEEN

Drawing a Balance Between Individual and Collective Actions

In my research regarding 'Enjoining the good and forbidding the evil' the following is mentioned:

1- The Call to Allah, the Almighty, is the duty of the Messengers. Allah, the Almighty says,

﴿ For We assuredly sent amongst every people a Messenger (with the command), 'serve Allah, and eschew evil. ﴾

(An-Nahl: 36)

2- This duty is transferred to the Muslim Nation after the line of the Messengers had ended, Allah, the Almighty says,

﴿ Ye are the best of peoples, evolved for mankind. Enjoining what is right, forbidding what is wrong and believing in Allah. ﴾

(Al `Imran: 110)

3- The Call to Allah is an obligation upon every Muslim, man and woman. The Messenger of Allah (peace and blessings be upon him) said,

"Whosoever of you sees an evil action, let him change it with his hand, and if he is not able to do so, then with his tongue; and if he is not able to do so, then in his heart and that is the weakest of faith."⁽¹⁾

4- The Muslim who is in charge of *Da`wah* to Allah, and who is not able to fight injustice and evil neither with his hand nor with his tongue, should resort to the weakest degree of faith i.e., he should fight it with his heart. This sort of fighting does not absolutely mean that mere rejection or submission after that. Rather, this means that this rejection should be turned into an idea permeated by the one who rejects, among his peers. In other words, he should gather all those who reject evil by their hearts around this idea so as to form a prevailing tide of strength between one another. By doing so, they will have a materialistic power with which they can reject with their tongues and hearts. These people are those who form the Muslim Community at any time and place. Their aim is to gather all different powers, which believe in change. This is the meaning of Divine call,

﴿ Let there arise out of you a band of people inviting to all that is good, enjoining what is right, and forbidding what is wrong: they are ones to attain felicity. ﴾

(Al `Imran: 104)

In his commentary on this verse, Ibn Kathir said, "What is meant by this verse is that there should be a group in charge of this duty, although it is an obligatory duty on every person on his own." In other words, what is indispensable for achieving the duty is a duty in itself.

5- Upon this foundation, Islamic Movements were established in different Muslim countries whether in old or recent times. Some of

1. Reported by Muslim.

these Movements were local in respect of their advent and goals and some others were international in respect of their views and expectations. So, never have the affairs of the *Ummah* deteriorated and lost its unity and power, or its enemies harmed it or it be ruled by people who spread injustice or befriend the enemies, and Divine people not face these realities. They agree to make things back in their normal course and make the *Ummah* return to its religion. These people are the vanguards of Islamic Movement at any time or place.

6- In our modern age, as the *Ummah* has lost its personality and has been devastated by its enemies who have destroyed its unity, occupied its lands, usurped its countries, replaced rulings of the *Shari`ah* with imported laws, and have forced out Islam from the circle of influence. Now, many Islamic Movements have established themselves. The most important of which are: Muslim Brotherhood in Arab countries, *Jama`a Islamiyyah*, *As-Salam* and *Rifa* Party in Turkey, *Mashoumi* Party in Indonesia, and many other Islamic Movements which all belong to each other with respect to their ideology or organization.

7- These Islamic Movements are faced with a fierce opposition from different ruling systems. This opposition was, in most cases, unequal. How can defenseless youths face systems that are more powerful than themselves considering the capacity of their armies, weapons, jails, and detentions. But war is still continuing and the balance seems to be leaning more towards the side of the Islamic Movement's supporters. For whatever the injustice, its consequence will be grievous and it will lead to deterioration. Allah says,

﴿And We wished to be gracious to those who were being oppressed in the land, to make them leaders (in faith) and make them heirs.﴾

(Al-Qasas: 5)

8- The Islamic Movement consists of certain elements, of which are the following:

1- the leadership and the subjects and the nature of relationship between them,

2- nature and aims of the Organization, and

3- *Tarbiyyah* which reforms the individual and the society.

It may be of benefit to start with analyzing, even in brief, these elements and recounting different viewpoints concerning them.

9- Meaning of Organization

The word '*organization*' signifies every gathering of people who seek a certain aim and are ruled by a particular president, which is called 'the leader'. Their affairs are organized according to certain agreed upon laws. Islamic Organizations do not go beyond this pattern, although they try to adapt their existence, aims, and relations between the leader and the subjects according to Islamic principles. In other words, they try to follow the biography of the Messenger of Allah (peace and blessings be upon him) in its various stages. The more numerous the explanations and the interpretations of the Prophet's *Sirah* there are, the more various the organizations and their aims will be.

Some of them are of the opinion that organization should include only few and elected persons. They should select according to knowledge, intellect, morality and social status. They should also be able to serve and develop the *Da`wah* and lead the masses towards the desired aim. These people resemble vanguards in our modern time.

Some others hold that organization in a general framework which include the all people where they receive a certain amount of preparation and *Tarbiyyah*. The more the members of organization are suc-

cessful in recruiting new elements, the bigger the organization will be. Within the organization, every member will view his colleagues with satisfaction, but to others (outside the organization) it will be with doubt and anxiety.

Islamic Organizations include both types. The Islamic Group in Pakistan is strict concerning the conditions of membership and only accepts active members from the elite, while we find the Muslim Brotherhood does not stipulate any conditions in this matter. Both methods have pros and cons.

Seemingly, the ideal method is a combination between the two. In other words, the organization should not be preoccupied with having increasing numbers and their problems which accompany them so as not to be drowned by them. It should also not confine itself to the elite in order not to cut its relationships with the masses. In all circumstances, change is not achieved by the masses, but by the elite who lead the masses.

10- Religion and Politics

The call of forcing the religion out of the arena of politics is an old one, but it became a political custom in the previous and present centuries. In origin, this call is a Western and Christian call which is ascribed to the saying of the Christ, 'Leave what is Caesar's unto Caesar and what is God's unto God.' This kind of understanding is neither known nor admitted by Islam. Islam deals with all affairs of life whether political, economic or social, including *Jihad* as acts of worship and belief. Islam does not know these divisions. The Western countries, which conspired against Muslims, caused the Caliphate to collapse, and occupied the Muslim land. They imposed certain cultural, political, and judicial rulings, which are not accepted by Islam and do not serve any purpose but the aims of the occupier. One of these

impositions is this claim 'forcing religion out from the arena of politics'. Unfortunately, we find that some Islamic organizations adopt the same direction and take for itself a track away from politics. We can say, the ultimate goal of Islamic organizations is to establish the Muslim Government, apply the Islamic *Shari`ah*, and any deviation from this goal is a deviation from Islam itself. The first call to Islam was not fought by the Quraish because it called for the unity of gods under one god, but because it called for establishing Allah's sovereignty instead of that of Quraish.

11- Underground and Public Actions

This is another important and dangerous issue from which political organizations, in general, endure and in particular Islamic organizations. All Islamic Movements started openly and publicly to call people to exercise their legitimate rights in the process of change through decent and peaceful means. The laws, human rights, and all religious legislations guaranteed for man his freedom of speech, of the written word and of the gatherings. However, terrorism, in all its forms, which is exercised in the name of Islamists, obliged them to take their actions underground.

The natural case is that the Islamists should view underground work as contingent and temporary which they should surpass and return to the natural publicity. But some organizations rejected this principle and confusion arose between the *Da`wah* and organization. This drew the *Da`wah* into the tunnels of secrecy. It was underground that all types of conspiracies and deviant plots were engineered. And, in the name of secrecy, the virtues were violated, immorality prevailed and flourished, innocent people were accused and convicted, criminals were found not guilty, opportunists gained lofty standing, and men of grace and honesty were humiliated and trodden on.

Within this darkness, and in the name of Islam, all clandestine movements were nurtured until they finally loosened their veil to show up their heinous aims mainly challenging the true doctrines, beliefs and glories of Islam. Examples of this also include the Free Masons and other delinquent factions fabricated by the Jews and the crusaders to dominate the world and confront Islam.

Nevertheless, we would wonder what kind of confidentiality do we need to resist the tyrannical force used by the enemies to overpower Islam? With the advance of electronic systems, tiny bugging devices can be planted in hidden places to transmit secret meetings, otherwise, torture in interrogation would extract all secrets and confessions against your will and at the risk of your life.

Islamic work irremediably lost historic grounds when the Muslim youth considered underground action as an integral part of *Da`wah*.

In such atmospheres of confidentiality, it is enough to utter any trivialities carefully wrapped in a special tone of ambiguousness, so that they become forthwith an irrevocable truth. Such the incantations of priests in which neither the informant, nor the audience have any proof to its authenticity, and they are not indeed entitled to ask or give such evidence, since the matter is under the seal of secrecy. The long unsolved differences, and the worst groundless controversies have emerged under the cover of secret action. The concept of underground work in our modern time is clearly different from that practiced by the early Muslims in Makkah where the Muslims organized their ranks, prepared themselves for a long battles against the unbelievers, and assimilate the true meaning of Islam and its *Da`wah* to avert any conflict between their belief and their behavior.⁽¹⁾

1. At-Tahan, *Muslim Educational Training*, p. 140.

Muslim writers hold that the philosophy of secrecy and its being indispensable to Islamic work is a fallacy in which they were trapped in and which have grievous consequences.

12- Meaning of Leadership

Every group must have a leader. This is a fact which is admitted and ordered by the *Shari`ah*, supported by the reality and realized by anyone of sound mind. A *hadith* reads, "It is unlawful for the three persons who are in the desert (to proceed) without electing a leader from amongst them." In his commentary on this *hadith*, Ibn Taymiyyah said, "The Prophet (peace and blessings be upon him) made electing a leader in temporary gatherings (during travel) an obligatory act. This is an indication for applying the same in other gatherings and meetings. Since Allah made enjoining the good and forbidding the evil an obligatory duty, this cannot be achieved except through power and leadership.⁽¹⁾

The leadership would be in charge of:

- 1- Managing the *Jama`ah*,
- 2- Planning for it,
- 3- Identifying its long-term and short-term goals,
- 4- Identifying appropriate methods for these goals,
- 5- Executing the plan,
- 6- Forming administration units which will supervise and follow up the practical activities.⁽²⁾

If we consider all these duties to be among responsibilities that

1. Zidan, *Usul al-da`wah*, p. 464.

2. At-Tahan, *Al-qiyadah fil `aml il-islami* (Leadership in Islamic Work).

should be shouldered by active leadership within the Islamic Organizations, then this means that the leadership should be of high proficiency. This does not only mean in the religious aspect, which some people view them as enough, but in all aspects of knowledge.

For example, the leadership should be knowledgeable of administrative sciences:

- 1- How to choose appropriate elements,
- 2- How to prepare them, continually raise the level of their performance, and direct them according to their abilities in the best way,
- 3- How to organize them,
- 4- How to benefit from them and how to achieve its aims through them.

The duties of the leadership are:

- 1- To appoint the proper man in the proper place,
- 2- To grant trust and responsibilities for its members, and to reward them for their performance, because abilities are built through responsibilities,
- 3- To follow up its work and do not confine itself to reports,
- 4- To be of a high degree of proficiency and Islamic knowledge as well as various modern sciences,

The Muslim leader should meet the following prerequisites:

- 1- Being a trustworthy guard of the principles, and concepts to which he calls people,
- 2- Being a good example, of sound reason, brave, forbearing, forgiving, clement, firm, fulfills his promise, truthful, intelligent, quick-witted, has good intention and does not accept slander or calumny,

- 3- Taking a righteous entourage,
- 4- Applying the *Shura* (mutual consultation) in all decisions,
- 5- Being responsible for his actions, in case he neglects something or is mistaken.⁽¹⁾

It should be said that, although leadership is only one element of Islamic Work, it is the most important amongst them. Throughout history, all-important decisions were related to successful leaders. The leader was not the one who achieved success only when he had its opportunities, but he was the one who turned despair into hope, difficulty into ease, frustration into optimism and defeat into victory.

13- *Bai`ah* (Oath of Allegiance)

In many cases, a confusion may take place between the leader of Muslim Group (whatever its name may be) and the Caliphate or the leadership of the *Ummah*.

If rebellion against the Muslim state which rules in accordance with the *Shari`ah* is considered to be a *Kabirah*, the case with the Muslim Group is different. Some Muslim writers have exaggerated when they identify *Bai`ah* to be a covenant of obedience as when the man covenants with his leader and entrusts him to be in charge of his affairs and those of Muslims. He should not argue with him in anything related to this and he should obey him in what the leader orders him to do whether he likes it or not.⁽²⁾

We think that *Bai`ah* is taken for Islam and taken for *Jihad*. As for the *Bai`ah* which is given by a member of Islamic organization to his leader, it is a contract whereby the member authorizes the leader to manage the affairs of the organization in accordance with the legal and

1,2. Ibid.

judicial regulations included in the Organization's laws. If the leader fulfills this contract, the members of the Organization should moderately hear and obey him, but if he breaches it, the contract becomes null and void.

14- Principles of *Bai`ah*

In the Tract of Teachings, Imam Hasan Al-Banna mentioned the principles of *Bai`ah* and recounted them as ten i.e., understanding, sincerity, worship through action, *Jihad*, sacrifice, obedience, perseverance, integrity, brotherhood, and trust.

What is meant by these principles is that the members of the Islamic movements covenant with their leader on these principles. So, if the leader breaches them wholly or partially, the members become free from this covenant or the oath of authorization which they have given to the leader for managing the affairs of the Movement in accordance with the concepts of these ten principles.

15- *Shura* (Mutual Consultation) and Justice

Shura is the cornerstone of the relations among Muslims. Justice is a prerequisite to establishing a sound relationship between the ruler and the ruled, since *Shura* is a judicial basis on which the relations in every Islamic community, whether big or small, are established. It is also an Islamic manner and indispensable character for the believers who respond to their Lord. Allah, the Almighty, said,

﴿Those who respond to their Lord, and establish regular prayer; who (conduct) their affairs by mutual consultation; who spend out of what We bestow on them for sustenance.﴾

(Ash-Shura: 38)

Shura is an obligatory duty on both the ruler and the ruled and its

consequences are obligatory on the one who is in charge of the affairs. There is no *Shura* if it does not provide the others with enough information. Differing in viewpoints does not abolish amity...but to exclude the *Shura* will be, besides being the main reason for the deterioration of *Ummah*, enough reason to dismiss the leader or the caliph.

As for the justice with which Islam calls, it is an absolute justice which maintains equality among all peoples. Allah the Almighty said,

﴿And when ye judge between people that ye judge with justice...﴾

(An-Nisa': 58)

Justice is a description of both the individual and the society. As it is the basis of sovereignty, it is the basis of dealing with all people, whether weak or influential, young or old, *Mu`ahid* (allied non-Muslims living in non-Muslim state) or *Dhimmi* as they are equal to the Muslim. Whoever is in charge of the affairs of Muslims, whether ruler or leader, establishing justice between whom he patronizes comes as his top of priority.

16- Obedience

In return for fulfilling his duties and patronizing the duties of others, the Muslim leader receives hearing and obeying in lawful matters. It is illogical that the leader fulfills his duties towards Allah and the *Ummah*, and is not obeyed after that. Obedience in lawful matters is a necessary issue in all fields. For example, the factory cannot function without a good management. The same is applied in all actions including Islamic and non-Islamic organizations, states and systems. Islam demands its followers to obey the one who is elected as a leader, even if he leads only ten people. He should be obeyed and heard unless in sin. Here, the principle should be applied, 'No obedience at the ex-

pense of the disobedience of Allah'. The issue of obedience needs some deliberate contemplation to give heed to the legal regulations, on one hand, and the society's welfare on the other hand. This is clear-sightedness and not blind obedience. The leader should explain and convince the people. Obedience with conviction and clear-sightedness is better and more continuous than the blind one who does it without understanding. How many tragedies have taken place due to this blind obedience. The wrong orders such as, go, do, kill, execute and do not ask, execute then object, were the source of many trials from which the Islamic Movement still suffers. The obedience here means discerning obedience, which seeks truth and goodness. Therefore, there is no obedience in evil or sins. Contemplate the example of the Companion who ignited the fire and ordered his soldiers to throw themselves into it. When the Prophet (peace and blessings be upon him) was told about this, he praised the stance of the soldiers who refused to obey their leader and he said, 'If they enter it, they will never escape it again.' They seek the truth and good and reject the sinful obedience.

At the same time, it is a responding and convincing obedience. In other words, if the leader, according to his duties, ordered with good and sought the interest and truth, the people should execute his orders with satisfaction and confidence, for there are no affairs without leadership and no leadership without obedience.

17- *Tarbiyyah* and Teaching Process

In our previous research, enjoining the good and forbidding the evil, the following is mentioned:

In essence, enjoining the good and forbidding the evil combines two acts:

- a) the activities of *Da`wah*,

b) the activities of *Tarbiyyah* and organization.

These two things naturally take their course. First, the Muslim calls people to the religion of Allah, then gives heed to their *Tarbiyyah* and their organization.

So upon this *Tarbiyyah* and organization the success of *Da`wah* depends. If organization is sturdy, and the *Tarbiyyah* is strong and sound, the *Da`wah* will be successful, otherwise, it will inevitably prove failure. For these reasons, there is a strong relationship and coherence between *Da`wah* and guidance and organization and *Tarbiyyah*. In other words, there is no *Tarbiyyah* or organization without *Da`wah*; and it is impossible for the *Da`wah* to reach its desired aim without *Tarbiyyah* and organization.

This means that the issue of *Tarbiyyah* and teaching are complementary to *Da`wah* and guidance which are related to one subject i.e., enjoining the good and forbidding the evil. Furthermore, *Tarbiyyah* and teaching are indispensable to those who respond to the *Da`wah* and those whose hearts are open to Islam. Therefore, those people should not be left to be prey to their old understanding and deviation. In the *Sunnah*, it is reported that when `Umar Ibn al-Khattab embraced Islam, the Messenger of Allah said to his Companions, "Let the religion be understandable to your brother, and teach him the Qur'an."⁽¹⁾

Muslims should enhance themselves with scientific support and a high degree of spiritual *Tarbiyyah*. This is because the one who is void of knowledge cannot give it to others; and the one who is void of *Tarbiyyah* cannot be an example for others. Thus, the issue of *Tarbiyyah* and teaching is continuous, from the cradle to the grave and it is a necessity that the Muslim is equal to the one he calls to Islam.

1. Ibn Hisham, *the Biography of the Prophet*, vol. 2, p. 8.

The curricula set up by political, ideological, or Islamic organizations build the members of these organizations in accordance with the aims planned.

The strategies of secularist movements are different from those of Islamic movements and the strategies of the Islamic movements are different according to their aims. This point emanates the critical importance of the issue of the strategy upon which the success or failure of the Islamic movements depend.

CHAPTER TWENTY

He Spends Of His Money

On the authority of Abu Hurairah (may Allah be pleased with him) who said that the Prophet (peace and blessings be upon him) said,

"Every day two angels descend from the heavens and one of them says, 'Oh Allah compensate every person who spends in Your Cause,' and the other (angel) says, 'Oh Allah destroy every miser.'"⁽¹⁾

This *hadith* draws out one very important principle from the foundation and structure of Islamic life. The Muslim Society is integrated and balanced in the spiritual, material, social, economic, and political aspects. Islam does not concentrate on one aspect at the expense of another, but rather attends to each and every issue of humanity, which a person may face over the course of his or her lifetime in a way that is harmonious with natural human instincts. Moreover, Islam handles these issues from one perspective and evaluates them from another, until they respond to sound orientation, which can achieve the good of both man and society.

In other non-Islamic societies, whether before or after the coming of Islam, there have been anomalous values which have deformed man

1. Reported by Al-Bukhari and Muslim.

and disrupted his instinct. In other societies, which are Islamic only by name and where the Islamic way of life is not really implemented, man has also become wretched, because they are no different from the preceding societies, in that they do not apply orientations of instinct which Islam brought and by which all aspects of human life came into balance.

The Islamic Economy

The previously mentioned *hadith* focuses on the economic aspect of the Muslim's life. Before dealing with the meaning of this *hadith*, which is rather obvious, let us situate ourselves within the economic framework envisioned by the Islamic concept of man within a Muslim society. The issue, as witnessed by every man who has experienced the events of this age, is of great seriousness. For example, the contemporary political systems, capitalism and communism, are merely economic schools of thought which confuse the world and divert its potential.

Capitalism has treated poverty within its countries with some type of arrangement such as social insurance or social security. In the case of insurance, the citizen pays a fixed sum from his own income towards the insurance fund in case of inability. But where social security is concerned, the state itself pays out of its budget to the needy and the unemployed. This is the situation within capitalist countries. Outside the matter is worse.

The debts of the Third World are becoming heavier while they are subjected to a new form of colonization in which poor countries toil day and night to pay back these debts to global capitalism. They only ever manage, however, to repay the interest. As a result, debts and interest payments increase in addition to their enslavement and humilia-

tion under the capitalist leader.

According to communist theory, poverty should be eliminated by inciting the poor against the rich and inciting violence within society. The more the number of people killed in the socialist revolution, the more authentic the revolution. In fact, communism cannot exist without revolution and it cannot achieve its objectives without class conflict in which the classes ultimately annihilate each other. Under this system, society is essentially divided and unrest is magnified instead of achieving the original goal of economic welfare.

How Does Islam View this Issue?

Islam has decreed that poverty and disbelief go hand in hand. The Prophet (peace and blessings be upon him) made frequent supplications, saying,

"Oh! Allah I seek refuge in You from disbelief and poverty."⁽¹⁾

Poverty is a danger to morality and manner. Were you to visit one of masses living in refugee camps all over the world, you would find that most are Muslims: Palestinians, Afghanis, Eritreans as well as people from Uganda, Chad, and many other nations. What has been violated is the sanctity of the individual, his humanity, morality, and standards of customs. All have been crushed when a family of five to six people live in a single room, no more than 3 or 4 metres square. This is not an exaggeration but rather an indication of the simple truth. Read, if you desire statistics of moral, behavioral, and social degradation. Perhaps then you will grasp the danger of poverty towards morality and dignified behavior.

1. Reported by Abu Dawud.

Clear thinking does not, as a rule, coincide with poverty. Can you imagine a person with an empty stomach giving his nation's affairs due consideration? Have you not heard that nothing was reported from the lips of Imam Hasan Al-Shaibani, the companion of Abu Hanifah, when his slave told him that they had run out of flour. He said to her, "May Allah guide you to righteousness! I have forgotten forty matters of *Fiqh*?" Furthermore, Imam Abu Hanifah said, "Do not seek counsel from the one whose household finds no provision."

Under the burden of poverty, the family runs the risk of disintegration, dignity becomes vulnerable to humiliation, a good reputation becomes subjected to degradation and a commendable disposition is in danger of collapse. `Ali Ibn Abi Talib (may Allah bestow mercy upon him) said: "If poverty appeared to me in the shape of a man, I would kill him."

Beyond this and in a more critical nature, poverty threatens the unity of society. Under its weight class discrimination reigns supreme, controversy replaces harmony, fighting replaces brotherhood, and conspiracy replaces unity. There is nothing beyond that except fragmentation and loss.

If this is the diagnosis of the disease, then what is the remedy?

The remedy is to expand the sphere of production through work.

When the Muslim leader, Najm Ad-Din Arbakan, the leader of the *Rifa* Party in Turkey was asked about the best ways to improve his country's economy and to put an end to debt, loans and interest, he said, "By increasing effort and raising production." Islam has established this as the solution. It has encouraged it, made it the right of every human being and demanded that Muslim communities or nations guarantee employment and equal opportunities to their members. Once Imam Ahmad Ibn Hanbal was asked, "What do you say about

someone who sits in his house or in the mosque and says, 'I will not do anything until my provision comes to me?' Imam Ahmad replied, 'This is an ignorant man.'

It has been reported that `Umar Ibn Al-Khattab (may Allah be pleased with him) saw a group of people sitting in the mosque claiming that they were dependent on Allah. He said to them, "Let not any-one of you refrain from seeking his provision saying, 'Oh Allah, provide for me while he knows that the sky does not rain gold or silver. Allah, the Most Exalted, has said,

﴿ So, when the prayer has finished, go out into the land and seek the Bounty of Allah. ﴾

(Al-Jum`ah: 10)

Traveling Around the World

If the individual's sources of provision become constrained due to particular circumstances, then it becomes obligatory for him to travel. Islam has encouraged and even urged it. The Prophet (peace and blessings be upon him) said,

"Travel and become rich."⁽¹⁾

Allah, the Most Exalted, has said,

﴿ And whoever emigrates in the Cause of Allah will find in the earth many places of refuge and abundance. ﴾

(An-Nisa': 100)

It is also reported on the authority of `Abdullah Ibn `Umar that "One of the people of Madinah died in the place where he was born. The Prophet (peace and blessings be upon him) offered the Funeral

1. Reported by At-Tabarani

Prayer for him and said, 'I wish of Allah that he had died in a place other than his birthplace.' A man asked, 'Why, Oh Prophet of Allah? (peace and blessings be upon him) The Prophet replied,

'If man dies a stranger, it will be measured for him in Paradise from the place of his birth to the place where his footprints stopped.'"

Have you ever envisioned a more powerful directive than this, encouraging travel, seeking provision, knowledge and the most noble of affairs?

Zakah, the Other Remedy

Zakah is an integrated economic system in which the wealthy person pays a specific amount of money purely as an entitlement to the needy Muslims and non-Muslims living in a Muslim society.

The method of the Glorious Qur'an and the unblemished example of the life of the Prophet (peace and blessings be upon him) was to always mention *Salah* with *Zakah*. This indicates the powerful link between the two. In fact, a person's submission to Islam is not perfected except when both are performed, for prayer is the supporting pillar of the religion and *Zakah* is the bridge of Islam. Whoever crosses over it, is saved, and whoever disregards it will be destroyed.

Ibn Mas'ud is reported to have said,

"You have been ordered to diligently perform prayer and pay *Zakah*. Whoever does not pay *Zakah*, his prayer is worthless."⁽¹⁾

The Glorious Qur'an made paying *Zakah* one of the characteristics of the believers as those who do good and are righteous. It likewise

1. *At-Tabari*, vol. 14, p. 153.

made resisting it one of the features of the polytheists and the hypocrites. *Zakah* is a yardstick of belief and a proof of sincerity as it is reported in the *Sahih hadith* "Charity is a proof." *Zakah* is a criterion to distinguish between submission and defiance, between belief and hypocrisy, and between piety and inequity.⁽¹⁾

Zakah is not charity that the rich give to the poor conditioned on whether they want to give it or not. Rather, the money belongs to Allah as the rich person has only been entrusted with it. In return, he is obliged to give from this money which is rightfully due to others. Otherwise, he must be forced to do so, willingly or unwillingly, by the power of the law. The poor person takes this money truly as a right given to him by his Lord, the Almighty, Who created and organized everything. The poor has the right to fight for it in case he is deprived from it.

In exceptional cases, there are other measures, like *Sadaqah*, etc., that the community or the Muslim State can fall back on to supplement its needs or its peoples needs.

Where Is the Problem Currently Lurking?

The problem currently lies in the absence of a Muslim State, which would protect and defend the rights of the individual, whether poor or rich. It would prevent the rich from haughtiness, oppressing, exploiting and neglecting their duties or usurping the rights of the poor and needy. This is the function of the Muslim Government that was elucidated by Abu Bakr in his famous speech on the day that he accepted the position of successor to the Prophet (peace and blessings be upon him) and leader of the Muslim Community. He said in his fa-

1. Dr. Yusuf Al-Qaradawi, *Al-Faqr wa Kayfa `Alajahu Al-Islam* (Poverty and its Cure in Islam), p. 79.

mous speech on that day, "The strong one amongst you is weak until I take the right due from him and the weak one amongst you is strong until I take the right due to him."

In the absence of an official Muslim power structure, nothing remains but charitable Islamic organizations, which can maintain and fulfill this role. It is up to the Muslim youth, who feel the sufferings of their Muslim brothers and sisters all over the world, from east to west, to respond and do the utmost good with Allah's trust for which they have been made responsible. Let every Muslim ask himself: what is the crime of men who are forbidden the right to work and all means of honorable livelihood are straightened before them? What is the crime of those widows whose husbands have died and left them nothing? What is the crime of martyrs' sons and families? What is the crime of the young and the aged? What is the crime of those who are afflicted with disability and chronic diseases? Will they be left to the wheel of time to crush them while you are delighted in your house and pleased with your family as if the matter is of no concern to you?

Then, what is the crime of tens even hundreds of families who live amongst us and you think that they are rich because of their regular abstinence and they do not ask from people importunately? In spite of all this, they are in dire need and penury. Who will realize their situation? Who will alleviate and relieve them? Who will help them and protect their dignity?

The Prophet (peace and blessings be upon him) said:

"The indigent person is not the one who goes round the people and ask them for a mouthful or two (of meals) or a date or two, but the indigent is he who does not have enough (money) to satisfy his needs and whose condition is not known to others, that others may give him something in

charity, and who does not beg of others." ⁽¹⁾

Moreover, what is the crime of those Muslim students who study in a foreign country and whose means are stopped by the end of their fellowship or by lack of financial support from their families. Should they be left to suffer? Suppose your son is one of those. How will you behave? Allah, the Almighty, says:

Who is he who will lend Allah a fair loan, so He will double it for him manifold?

(2:245)

And,

The likeness of (the ones) who expend their riches in the Way of Allah is as the likeness of a grain that grows seven ears, in every ear a hundred grains. And Allah gives manifold to whosoever He decides; and Allah is All-Embracing, Ever-Knowing.

(2:261)

Would you not like to give Allah a loan, so that He doubles it for you seven hundred manifolds and Allah doubles for whomsoever He likes? Allah says:

And prefer (the emigrants) above themselves, even though penury be (their portion) And whosoever is protected from the avarice of his self, then those are the ones who are prosperous.

(59:9)

The Prophet (peace and blessings be upon him) said,

"A servant says: My wealth, my wealth, but out of his

1. Agreed upon.

wealth three things are only his: Whatever he eats and makes use of, or by means of which he dresses himself and it wears out and he gives as charity, and this is what he stored for himself (as the reward for the Hereafter), and what is beyond this (it is of no use to you) because you are to depart and leave it for other people."

These Qur'anic verses and *hadiths* are not mere related teachings. They have turned into a practical manner through which Muslims had lived the happiest days of their history with deep love and real solidarity. The interpretations of the Qur'an reported `Abdullah Ibn Mas`ud to have said: "When the verse ﴿Who is he who will lend Allah a fair loan, so He will double it for him...﴾ was revealed, Abu Al-Dihdah Al-Ansari said, 'O Messenger of Allah, does Allah the Almighty want us to give loans?' The Prophet replied, 'Yes, Oh Abu Al-Dihdah.' He said, 'Give me your hand, Oh Messenger of Allah.' The Prophet gave him his hand. He (Abu Al-Dihdah) said, 'I lend my Lord (Exalted and Magnified be He) my palm groves.'" Ibn Mas`ud said, "This orchard included six hundred palm-trees."

Imam Ahmad reported Anas Ibn Malik to have said, "Abu Talha was the most rich man in Madinah. The most beloved of his wealth to him was *Bairuha'* (an orchard which was opposite to the mosque) The Prophet (peace and blessings be upon him) used to enter this orchard and drink from its pure water. Anas said, "When Allah's Saying ﴿You shall never attain benignancy until you expend of whatsoever you love.﴾, Abu Talha said. "O Messenger of Allah, Allah says, "You will never attain benignancy until you expend of whatsoever you love." And the most beloved of my wealth to me is *Bairuha'*, and I dedicated it for the Way of Allah hoping its benefaction and reserve from Allah, the Almighty."

Oh Muslim Brother and Sister!

If you recognize the value of spending and expenditure, then you won't be surprised that every day, two angels come down to earth and supplicate for the one who spends, to be compensated, and for the one who is miserly, to be destroyed. Wouldn't you like to be one of those who spend?

CHAPTER TWENTY ONE

Successful Director

The Muslim should be successful in the fields of direction and administration. Administration is one of the modern sciences through which the Western states (in particular) have achieved development and progress in many fields.

In fact, among the requirements of successful administration is to put the proper person in the proper position, i.e., not to place the politician in the place of the jurist, neither the economist in the place of the spokesman nor the sheikh in the place of the military leader. Thus the Messenger of Allah (peace and blessings be upon him) realized the military capability of Khalid Ibn Al-Walid and therefore appointed him to be the leader of the Muslim army. He put others in their proper fields like trade, manufacturing, etc. It was an *Ummah* that constructed itself since it put the proper people in the proper positions.

Besides making the right choice in labor, successful administration requires trust, capability and supervision. Each individual should carry out duties according to his capacity and responsibility.

Successful administration requires supervision and follow-up. It is not logical to construct bodies and institutions without supervision and follow-up. The difference is obviously great or between controlled and uncontrolled bodies.⁽¹⁾

1. Mustafa Muhammad At-Tahan, *Al-Fikr Al-Haraki Bayna Al-Asalah wa Al-Inhraf* (Movemet Ideology between Originality and Deviation), p. 160.

1- Time Management⁽¹⁾

Undoubtedly, managing and appreciating time is one of the main factors of progress and development. Therefore, the nations in which men waste their time in coffee shops and nightclubs with neither end nor aim will certainly go on the path of backwardness.

We cannot forget how the first Muslim State, in spite of all obstacles such as their small number, meager means, persecution and exile from their homelands, set a fair example for all civilized states of all times. Their firm will towards development overcame all the obstacles in their way.

Then would a reasonable man view the first Muslims who achieved these great victories as time wasters! On the contrary, the first Muslims realized the value of time so they planned for every step in life. They pondered about the Qur'anic passage,

﴿ Surely in the creation of heavens and earth and the alternation of night and daytime there are signs for ones endowed with intellects. ﴾

(Al `Imran: 190)

The alternation of night and daytime means the time and 'men of intellect' are the Muslims who manage their time to benefit therefrom.

Allah, the Almighty, swears in the Glorious Qur'an by different times: the dawn, the forenoon, the sun, the afternoon, the night, and the daytime to catch the attention to the importance of time in the Muslim Community.

The developed countries make plans for five or ten years and relate the past with the future to evaluate their status.

1. Mustafa Muhammad Al-Tahan, *At-Tadrib Al-Tarbawi*, p. 91.

Of course, time passes and never returns. Al-Hasan Al-Bisri (may Allah be pleased with him) stated, "There is no day starting with the dawn without calling, 'O son of Adam I am a new being and a witness over your act. Therefore, make benefits of me since when I pass, no return is available to me except on the Day of Judgment.'"

Dear Muslim!

Since time carries this serious importance, the Muslim should rearrange his plans and priorities and put time management at the top of his interests.

You should control the time of work, sleeping, eating, rest and family affairs. The Messenger of Allah (peace and blessings be upon him) instructed, "The mindful man who has no defect in his mind should divide his time for into interests: an hour for invoking God, an hour for self-evaluation, an hour for contemplation over Allah's creatures and an hour for caring about his worldly needs."⁽¹⁾

Umar Ibn Al-Khattab (may Allah be pleased with him) used to invoke Allah saying, "O God! We ask You for the blessing and benefit of time."

2- Good Planning

Planning is to outline and goals for a particular job, the methods to be followed, and the programmed stages resulting in the fulfillment of these goals with the highest efficiency and the lowest sacrifices. Planning means a well-phased, step-by-step progression of work selected in accordance with available potentials and capabilities.

Every successful man should plan for his goals with a scientific

1. Reported By Ibn Hibban in his *Sahih*.

methodology.

Anyone who examines the *Sirah* of the Prophet (peace and blessings be upon him) will see quite clearly how the Prophet planned to achieve success in his mission. He classified the stages of his *Da`wah* to Makkan and Madinan stages and every stage had its own particular characteristics. The Messenger of Allah (peace and blessings be upon him) divided the Makki stage of *Da`wah* into three sub-stages, namely, "the secret call", "the open call" and "the call outside of Makkah". Is this not a clear proof of the Prophet's decisive planning!

There was also the two migratory expeditions to Abyssinia, the two treaties of *`Aqabah* in which there was a difference in conditions between the two treaties. The first treaty concentrated on belief and morals while the second treaty concentrated on *Jihad* which the new conditions required. These means, of course, aimed at paving the way for the migration to Madinah and establishing the Muslim State therein. Did these differences come as a result of coincidence, or were they a result of decisive planning? Had the Messenger of Allah (peace and blessings be upon him) hesitated when asked by the people of the treaty, "Are you going to leave us and return to your people when Allah grants you success and domination?" "Nay", he responded with no hesitation, "No, but blood for blood. I am of you, and you are of me. I fight whom you fight and befriend whom you befriend."⁽¹⁾

To achieve success, the Messenger of Allah (peace and blessings be upon him) permitted all the Companions (may Allah be pleased with them) to immigrate to Madinah.

1. Ibn Hisham, *Sirah* (the Biography of the Prophet), vol. 1, p. 244.

The Prophet's *Hijrah* Marked a Culminating Point in the Way It was Planned and Carried out

All of the Muslims were allowed to migrate to Madinah except Abu Bakr and `Ali as they were basic factors in the plan. The Prophet went out of Makkah with Abu Bakr before dawn and took the road to Yemen in the opposite direction of Madinah. They stayed in the cave of *Thaur* for three nights where they were attended by `Abudullah, son of Abu Bakr who would leave them for Makkah at dawn to get and convey to them the news of Quraish. They were also cared for by Abu Bakr's slave, `Amir who was a shepherd who used the sheep to give milk to the migrants. When the search and patrols mollified and cooled down after three days on the manhunt, the Prophet (peace and blessings be upon him) and his Companion resumed their travel with a guide, `Abdullah Ibn Urayqit, who was hired by Abu Bakr. He was still an idolater from Quraish but truthful. Before going out of Makkah, they handed their two camels to him and fixed their meeting date "after three nights" and venue "at the cave of Thaur."

The plan was highly meticulous and the best utilization of all the available means in order to reach the established goal, until the Prophet (peace and blessings be upon him) and his Companion arrived safely in Madinah.

At that time, Madinah was only a tiny village, but the Prophet did not spare his best efforts to work out plans for the organization and structure of the model state that was to present the highest example to be followed by all countries, empires and superpowers until the present time, and to serve as a brilliant and glorious precedent for Muslims and Non-Muslims for ever. This early Islamic state consisted of:

- (1) Muslims: *Muhajireen* (Migrants) and *Ansar* (Helpers),

(2) Idolaters: unbelievers who did not yet believe in Islam and some who were hostile to Muslims, and

(3) Jews.

This was while Quraish were still plotting to put an end to the new Religion.

The Prophet, on his part, was busy making balanced plans for structuring the nascent society and state, as well as the Muslims relationship with both the resident Jews and the neighboring powers that were yet doubtful. Also he was awaiting to see about the intents of the newly-born Islamic state.

He built the Mosque and bonded the fraternity between the *Muhajireen* (Emigrants) and the *Ansars* (Helpers). He also drew up the constitutional chart to regulate the state affairs with the people of Madi-nah and the non-Muslim population. He proclaimed *Jihad* firstly for self-defense and then for rooting out disbelief and idolatry. He concluded a truce with the Quraish when it was seen as a favorable opportunity to close contacts with the nearby tribes and heads of states, and to liquidate old accounts with the treacherous Jews. In this sequence of bloody struggle waged by the nascent Islamic state, the Muslims were guided by the Divine injunctions and consolations were sent down to the Prophet (peace and blessings be upon him) to assure the believers that every good deed in the way of Islam was a pilot step on a long path that would contribute to the triumph of the *Deen*. These revealed verses have a role and bearing on Muslims' life and thinking, and were not mere commandments or instructions to be written down and shelved.

Planning was a salient feature of all the Prophet's missions, as a leader of the *Ummah*. It was manifested in: his private and public life; his wars, peacetime and bilateral treaties and relationships; educating

the Muslims and training the future leadership; and in spreading the right, justice and Islamic ethics among the people.

After this investigation, is it proper that some Muslims regard good planning as a new form of innovation and a non-Islamic term? Or is it an error to describe those people as narrow-minded persons, who ignore the indications of the Islamic heritage and do not realize the current changes in all aspects of life?

Planning, of course, forms the present with the guidance of the past, and makes benefit of the present in knowing the future.

Between Planning and Planning

In the developed countries, planning is a complete science applicable to the production process in all fields of economy, politics, education, industry and social activities. A factory may produce a certain brand of textiles, but a few years later, it will produce another type with different specifications conforming to the wishes and tastes of the consumer.

Such surveys are conducted and recommended by staff specialized in planning who are also responsible for the estimation of increasing production rates and setting up new design plans for development and addition to the existing units, etc.

In the realm of politics, planning is more critical.

When colonialist power would occupy a country, it had a clear plan for its exploitation and government up until its independence. It may have been directly ruled by the colonial administration for many years, then given self rule for some time before being handed over to a national government supported by foreign advisers who would plan the multi-stage transformation of the country to the westernized style :

through the adoption of secular education, laws and way of life. At the final stage of independence of this country, its national rulers would be true stooges of the product of colonialism.

Now let us have a quick glance at some practical models of comparative planning and their consequences:

The ruler of Makkah planned to establish a Pan-Arab state or hereditary kingdom to be ruled by him and succeeded by his offspring. He made contacts with the British colonialists, communicated to their agents his intentions, and thereafter, he declared the great Arabian Revolution. The final result was the following:

- (a) *Hijaz* region was given to `Abdel `Aziz Bin Saud,
- (b) Palestine was delivered to the Zionist Jews to be their national historic homeland,
- (c) Syria was split in two sub-states: Lebanon went to the Maronites, and Syria proper was put under French mandate,
- (d) Iraq was made a British protectorate and
- (e) That prince Hussain of Makkah became homeless, and ended his life in exile in Cyprus.

The Jews planned to set up their Zionist state in Palestine. In his book "*The Jewish State*", Hertzl invites the Jews from all over the world to participate actively in the Zionist meetings everywhere. The Jewish state was really established in Palestine fifty years after this first Zionist conference in Basle, Switzerland. The execution of the plan was not so easy. They had many alternative tactics: to reduce and buy the Sultan of Turkey; to offer high prices for the purchase of Palestinian lands; or to use the German Reich to persuade the government of Istanbul. With the failure of all these alternatives, there was no other choice but to destroy the Ottoman Empire by dragging its military

might into World War I. Palestine was then put under British mandate and a Jewish plenipotentiary agent was appointed in Palestine to finalize all arrangements for the establishment of the Jewish state of Israel.

For these and many other examples, it is believed that the Muslims are reluctant to scientific and realistic planning. They are therefore very far away from achieving any success or progress in today's world.

The Islamic Movement faces a serious challenge in the world today.

The new universal Islamic revival which we live in today bears no indication of any careful and reflective planning whatsoever.

The Muslim youth, the educated elite and learned classes of the *Ummah* are earnestly called to encounter this enormous challenge of the present civilized world, to adopt and make use of sound scientific planning concepts in all matters of our life. They can truly help restructuring the strong *Ummah* at the least possible cost.⁽¹⁾

3- Working through Institutions

Our present times can be termed as the specialization or institutionalization era. In libraries and bookshops one can find a lot of periodicals specialized in all major and minor subjects and disciplines. A journal of Geography, for instance, will handle most of the specific and general matters related to these sciences. Consequently, you can discover many other subsidiary journals each handling a particular field within this discipline.

You may ask yourself, how can such specialized journals continue

1. I. Mustafa Muhammad At-Tahan, *Al-Tadrib Al-Tarbawi*, p. 183.

to attract prominent professors to conduct new researches and publish their findings? How do such researches and studies become an authentic reference source to other users in government as well as the scientific, military, local and international institutions?

This is easy to answer! Behind each of these publications, there exists an independent and specialist institute in which all interested parties are careful to ensure its progress and continuation, and preserve its integrity and independence. Such independence never implies that its relations and connections with other parties are decisively established once and for all. Rather, all are keen to see that institute shouldering its heavy burden to develop, promote research work, and make the best use of the outcome, without someone hindering its activities, or imposing himself on its administration. Such institute is effectively beneficial to all parties who would timely inject the required resources in order to keep it alive, creative and active. In this atmosphere, the scientists, indiscriminately, can fulfill their duties, and can excel in diligence and perfection.

Can one envisage how many researches have been conducted by Jewish-sponsored institutes in the world to underscore the History of Judaism in the Promised Land, and the Jewish Heritage in Palestine? How many studies were issued to focus the Supremacy of the Jews and their right to dominate the world? How many books were written or compiled to recount the holocaust of the German Jews burnt alive in gas chambers? In this myriad of well-documented literature, Jews are presented as the most persecuted people on earth. They were depicted as the people without a homeland, and Palestine the homeland without a people, until they were believed to be peace-loving, hard-working and striving for progress. All of them claim to wish to live peacefully among the Arabs yet assault them and represent a potential source of severe danger to their safety and security!

The colonial powers who dominated the resources in the Islamic World during the last 150 years, did not waste their time in this case. Between their forcible entry and departure of our lands, their hired scientists and institutions have been busy preparing thousands of studies on every interest great or small relevant to our being. Their historians only wrote to distort the Islamic History. They presented the Islamic History as the most ignominious and disgraceful period of history.

The Muslim caliphs were nothing but a group of profiteers, and the Islamic conquests were no more than capricious whims by killing and shedding blood. If they found something to be glorified, this would be due to movements of Persian and Jewish origins such as the Karamydes, the Assassins, etc.

When writing on the Humanities, the colonialist historian gave priority in bringing out the old differences arising between the Muslim communities: the Arab plotting against the Kurds, the Turks against the Arabs, the Arabs against the Persians, etc. They did everything possible to revive communism and become totally impregnated and saturated with their destructive conceptions. In this connection, one can find specialized Kurdish, Assyrian, Berberic, Durzi, Nussairi publication bent on in-depth studies and publishing highly interesting journals in some western capital cities.

In Geography, they issued elaborate studies but managed in their maps to misrepresent the border lines which demarcated the boundaries between the neighboring countries. So, in the case that any country is given its independence, it will immediately claim its lost territories, according to the colonialist charts. The dispute arising from such claims would mostly turn into an armed conflict or a civil war where the sons of the country or the followers of the same faith will fight fiercely against each other for nothing except delusions and a legacy

left behind by the evil powers to cause irreparable disruption of the unity and aspirations of Third World countries.

Well! Can you see any Islamic state without border problems? How much was the price paid by the Islamic World, from its peoples' resources, blood, and dignity, to solve these problems.

Furthermore, when they wrote on Islamic doctrines, they underscored the Sufis, Mu`tazalites and other schools of speculative sects. A young Muslim who wishes to complete his studies in Arabic-literature, history, philosophy or Islamic *Shari`ah* in a Western University, will be pressurized to produce a thesis which is acceptable and to research into subject-matters dealing with delinquent creeds and negligible matter which is of no value to the essence of the Religion of Islam.

Dear Muslim!

You should be of the same level in activity, action, and knowledge since we cannot face knowledge with ignorance or planning and studies with mere imagination and prediction.

Of course, if the countries of the Third World are in dire need of specialist institutions and bodies, the case with the Islamic Movement is more deserving.

Among the important institutions that we are in need of are:

1. *Tarbiyyah* Institution

Tarbiyyah is one of the most seriously damaged aspects of our life. The colonial rule managed to impair its quality by introducing everything that contradicts our Religion and simultaneously, serves our enemy. The role of *Tarbiyyah* is not restricted to the classrooms, but extends to many other spheres of the community. It is therefore an

imperative duty to set up an independent *Tarbiyyah* institution, based on clear Islamic *Tarbiyyah* lines, to undertake these functions:

- To unravel all educational deviations at school and university levels, and propose the best suitable alternatives.
- To refute and clear up the swerving educational systems strongly nurtured by the westernized mass media, and suggest the most adequate substitute.
- To avoid and eliminate everything that may disrupt the unity of Muslims or give rise to any differences between them and to put much emphasis on joint factors to the Muslim unity and principles of the one *Ummah*.
- To clarify the Islamic view towards such issues such as: nationalism, regionalism, significance of the call to Allah, dangers of underground Islamic work, limits of obedience and other matters of controversy.
- To expound the Islamic theory of *Tarbiyyah*.

2. A Political Institution

"Politics" has been a most misunderstood and misused term in our Islamic environment.

A "Politician" is depicted as a man who sells illusions and deceptive ideas. Honest and respectful gentlemen would therefore keep themselves away from "Politics" since it remains a matter of concern of a particular class of people. Other sectors of society should subject themselves to the rules of the political interplay.

A well known claim stated that: "No Politics in Religion and no Religion in Politics." Any man of politics could thereby form his own political party to propagate his own ideas and thoughts. The Muslim is

an exception. Because of his adherence to Islam and the divine orders implied herein, the Muslim is prohibited from practicing politics, organizing a political party, or bringing about social change in the name of Islam.

An independent Islamic Institution should then be set up to carry out the following tasks:

- To reaffirm the originality of the Islamic political system. An Islamic Political program shall provide freedom and dignity for all humans. It will emphasize that men and women are co-partners; that all are equal before the law; equivalent opportunities are granted in all spheres; *Shura* (mutual consultation); justice, and each one's - the ruler and the ruled - complete accountability for his own deeds. In Islam, there is no merit for any one over another except by his piety and commitment to Islam. All kinds and forms of racial, sectarian or religious discrimination are categorically rejected.

- To expose political deviations in all old and contemporary schools of thought, based on delinquent visions and conduct, or rather anything from the saying: "The ends justify the means".

- To take interest in political enlightenment and enrich the political library by publishing books, periodicals, monographs and specialist journals to focus on practical concepts of Islamic politics.

- To counter and clear the suspicion and misunderstanding spread by the Christian missionaries and other critics of Islam in the world.

- To present a precise conception of Islamic *Jihad* and liberation movement, and to strongly support the true Muslim freedom fighters around the globe.

3. A Mass Media and Information Institution

If we understand the crucial role played by the media today, we will immediately realize the pressing need for well planned institutions to initiate, and supervise an independent network of Islamic newspapers, journals, television, and broadcasting stations. This institution would produce books, audio-visual materials and films with the purpose of promoting the true and pure Islam, in a clear and dedicated way. Hostile countries who ban such journals and the like from entering their territories, will be unable to stop the directed radio or television. programs broadcasted in its national language.

Let us remember that broadcast stations are now the most important tools of Christian Evangelism. Such stations are erected in remote or urban areas, onshore and offshore, and directed to a particular community or region.

If we said that the Muslim armies had, during their victorious march, spread Islam in the different areas, we should recognize that the duty of calling others to Islam should now, for the most part, be carried out by successful mass media. Far from being expensive, media has proven not to be an expensive means of information dissemination.

4. A Planning Institution

An independent institution should be set up in developed countries to study and plan new ways to help develop our investments, make the best use of our leisure time, or help us realize optimum profit and productivity from our business.

Planning today is a complete discipline with established norms and principles applicable to all human activities.

The Islamic movement should give top priority to sponsoring and creating such planning institutions that would inculcate these concepts in the minds of our Muslim peoples and persuade them to ponder over the importance of sound planning in our private and public life. These institutions will also serve in planning the movement action and programming the implementation of its objectives.

5. Syndicalism

Islamists are still undecided about the value and returns of the unionist work. Some totally reject this system of organization while others plead the necessity of holding elections to occupy the seats of the union board of administration. As in other social institutions elections will give full control over the union progress.

Few have perceived the role of the syndicate in the desired social changes or considered the syndicates as a prospective method of Islamic propagation closer to the nature of *Da`wah* than any collective underground activity. Through syndicates we can address all categories of people, restore their rights and regain the lost trust between the Muslim masses and the Islamic movement which was, at many times, depicted as a facade for an individualistic elite who were only concerned with their own interests.

Trade unions are of many types and may represent grouping of workers, artisans, students, engineers, and all other professions. All non-Muslim systems in the East and West have adopted and encouraged this method. There is nothing to prevent Muslims from also following such a wise lead. Specialization in the different areas of syndicates should be taken up and promoted as a future concern of the Islamic movement.

6- Other Institutions

Today the Islamic Movement is in need of many other institutions in all fields: economics, sports, social and so on.

We should exert ourselves to establish such institutions and give them all forms of support and protection possible to benefit ourselves and others.⁽¹⁾

Dear Muslim!

You should be a successful manager. The management theory has achieved great success in the last century due to progress in all fields: politics, economy, science, technology, communications, transportation, computer, etc. At the beginning of the 20th century this idea appeared and aimed at achieving the highest levels of production by making use of the human and material tools with the least expense. The importance of all forms of management: planning, arrangement, mutual cooperation, guidance, leadership, and supervision have become far and wide. As a result, the study of management, which is based on the practical experience in carrying out its duties, has emerged as a specialist educational body in this serious field of knowledge.

Management, thus, has become a science that all men are in need of and it becomes inevitable that all decision making should be based on practical experience and not mere prediction and previous experience.

1. Mustafa Muhammad, At-Tahan, *Al-Tadrib Al-Tarbawi*, p. 195.

Glossary of Arabic Terms

Mujahid: (Plural: *Mujahideen*) A Muslim who fights in a Holy war.

Da`wah: Calling people to Islam.

Da`iyah: (Plural: *Du`ah*) A Muslim who shoulders the responsibility of calling people to Islam.

Hadith: The traditions of the Prophet (peace and blessings be upon him), i.e., his sayings and deeds.

Hadith Qudsi: *Hadith* in which the Prophet (peace and blessings be upon) told something from Allah, the Almighty. In the Prophetic *Hadith*, the chain of authorities ends with the Prophet (peace and blessings be upon him), while in the *Hadith Qudsi*, the final attribution is to the Almighty.

Hijrah: The well-known emigration of the Prophet (peace and blessings be upon him) from Makkah to Madinah.

Halal: The lawful.

Haram: The unlawful, forbidden and punishable from the Islamic point of view.

Fatwa: A legal judgment issued by a scholar of *Fiqh* (Islamic Jurisprudence).

`Awrah: A part of one's body, which is illegal to keep naked before others.

Hajj: The pilgrimage to Makkah.

I'tikaf: Seclusion in a mosque for the purpose of worshiping Allah only.

Sunnah: All the traditions and the practices of the Prophet (peace and blessings be upon him) that have become a model to be followed by the Muslims.

Qiyam Al-Layl: Night optional Prayer offered at any time after 'Isha' Prayer and before the *Fajr* Prayer.

Laylat ul-Qadr: One of the odd last nights of the month of Ramadan. Allah describes it as better than one thousand nights; the one who worships Allah during it by performing optional prayers and reciting the Glorious Qur'an will be rewarded greatly.

Shari'ah: The Islamic Law.

Jihad: Fighting in the cause of Allah or any kind of effort to make Allah's word superior, which is regarded as one of the principles of Islam.

Ummah: The religio-political community of All Muslims.

Tajwid: The rules that should be adhered to on reciting the Glorious Qur'an.

Tafsir: The explanation of the meaning of the Glorious Qur'an.

Sirah: The Biography of the Prophet Muhammad (peace and blessings be upon him).

Fiqh: Islamic Jurisprudence.

Ijtihad: Personal Reasoning. It is a secondary source of the Islamic Law.

Shahadah: The testification of faith, i.e., declaring that there is no god but Allah and that Muhammad is the Messenger of Allah.

Madhhab: An Islamic School of Jurisprudence.

Ijma`: "Consensus" or "Agreement". The third most important source of Islamic Law, where it denotes the unanimity of the practice and belief of all, part of, and the total community of the believers.

Imam: A term with numerous connotations, all revolving about the idea of "leadership."

Qiyas: "Analogy," the fourth source of Law in the Islamic Legal system.

Istihsan: "Preference," a secondary source of Islamic Law. It means to give verdict from one's heart only with a satisfaction, and one cannot express it. Only the Hanafi school of thought validates it while the rest of the schools reject it.

Faqih: A learned man who can give religious verdicts.

Divine Sunan: Allah's Decrees.

Fitrah: The instinctive nature of the human beings.

Riya': "Showing off"; an act, or acts, by which man seeks fame and reputation.

Ist'idhan: Asking permission for entrance.

Miswak: A piece of a branch or a root of a tree called Al-Arak used as a tooth-brush.

Zakat: A certain fixed proportion of the wealth of every Muslim to be paid for the benefit of the needy in the Muslim commu-

nity. The payment of *Zakat* is obligatory, as it is one of the five major principles of Islam. *Zakat* is the main economic means for establishing social justice and leading the Muslim society to prosperity and security.

Sadaqat `Id Al-Fitr: An obligatory charity that should be given before the Prayer of *`Id Al-Fitr*.

Jizyah: Head-tax imposed by Islam on the people of the Scriptures and other people who have a revealed Book (non-Muslims) when they are under the Muslim rule.

Khiraj: Taxes imposed on the yield of the land.

Dhimmi: A non-Muslim living under the protection of an Islamic government.

Bai`ah: An oath of allegiance or fealty to a sovereign.

Dirham: The basic silver unit of currency.

Nafl: Optional practice of worship.

Fard: An obligatory deed of worship.

Fard `Ayn: An individual obligation binding on all adult Muslims, such as Prayer and Fasting.

Fard Kifayah: A communal duty, binding on the Muslims as a group, which is fulfilled if a sufficient number perform it, thereby excusing the remainder.

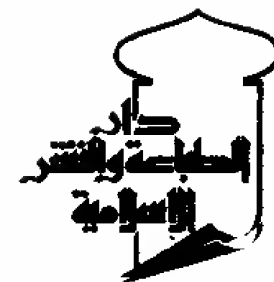
Ansari: (plural: *Ansar*) Anyone of the Companions of the Prophet (peace and blessings be upon him) from the inhabitants of Madinah who embraced and supported Islam and who received and entertained the Muslim emigrants who had emigrated from Makkah, and other places.

Muhajir: (plural: *Muhajireen*) Anyone of the early Muslims who had emigrated from the any place to Madinah in the life-time of the Prophet (peace and blessings be upon him) before the conquest of Makkah and also the one who quits all those things, Allah has forbidden.

مطابع دار الطباعة والنشر الإسلامية

العاشر من رمضان المنطقة الصناعية ب ٢ - تليفاكس : ٣٦٣٣١٤ - ٣٦٢٣١٣

مكتب القاهرة : مدينة نصر ١٢ ش ابن هانيء الأتلسي ت : ٤٠٣٨١٣٧ - تليفاكس : ٤٠١٧٠٥٣



Printed in Egypt by ISLAMIC PRINTING & PUBLISHING Co. Tel.: 015 / 363314 - 362313 .

About the Author

Mustafa Muhammad At-Tahan



Date of Birth: 1938.

Place of Birth: Lebanon.

*Qualifications: M.A. in
chemical Engineering,
University of Istanbul, 1964.*

*Activities: He took part in establishing the Students'
Activity in Turkey, 1960.*

*He played a key role in establishing of the
International Islamic Federation of Student
Organization (IIFSO), 1969, and was later elected
as the secretary general of the IIFSO in 1969, 71,
75, 77.*

*The author has supervised numerous Islamic books
published in Arabic as well as many other
languages. Besides writing books, he has also
edited the News magazine published in Arabic and
English.*